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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LIX.

## REV. E. H. WESTMORELAND

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Rev. E. H. Westmoreland became pastor of the Leland Baptist Church in April, 1934. He came from the pastorate of the First Baptist Church of Monticello, Arkansas, where he had served as pastor after his graduation from the Southern Baptist Seminary in Louisville in April, 1931. During the three years of the present pastorate the church has made steady growth. There have been 179 additions to the church, the present membership being 668. A total of \$33,818.39 has been raised for all causes, \$14,169.80 of this amount going for missionary objects. The Sunday school has recently attained the Standard of Excellence under the fine leadership of Superintendent Roy Kuykendall.

E. H. Westmoreland was born in Booneville, Arkansas, in September, 1905, the son of Mr. and Mrs. Ed Westmoreland. He was educated in the public schools of Booneville, graduating from high school in 1923. He entered Ouachita College, Arkadelphia, Arkansas, in the fall of that year and graduated in the spring of 1927, with the A.B. degree. After three years in the Southern Baptist Theological Seminary in Louisville, he graduated with the Th.M. degree. One year was spent in Louisville in residence work on the Ph.D. degree but in the meantime the call had come from the church at Monticello, Arkansas, and feeling a strong urge to accept this call he did not complete his work for the higher degree.

Mr. Westmoreland was converted and united with the Baptist church at Booneville at the age of eleven. He was licensed to preach by this same church at the age of eighteen and was ordained two years later. While a student in college he held pastorates in Amity and Holly Grove, Arkansas. In the summer of 1927 he married Madie Merle Tull, youngest daughter of Dr. and Mrs. J. F. Tull. The marriage took place in Augusta, Arkansas, where Dr. Tull held the pastorate of the Baptist church of that city. Immediately the young couple left for the Seminary at Louisville.

Two children have been born to this union, Jackson Tull, age 8, and Janeth Elaine, age 4.

During the four years in Louisville, Mr. Westmoreland was pastor of the Pleasant Grove Baptist Church at Anchorage, Kentucky, twelve miles away from the Seminary. Here he carried full time work along with his Seminary studies and secured valuable training in meeting the problems of the pastorate.

During the six years that he has been engaged in the pastorate following graduation from the Seminary, he has been active in the work of the denomination. He served as vice-president of the Arkansas Baptist State Convention and was a member of the Ouachita College Board of Trustees. Since moving to Mississippi he has appeared on the program of the Mississippi Baptist State Convention, served on the Nominating Committee at the meeting of that body in Natchez last fall, and is now serving as a member of the Board of Trustees of Mississippi Woman's College, Hattiesburg. He is on the Advisory Board of Hillman College.

He has appeared on two Southwide programs, the B. T. U. Conference at Nashville, Tennessee, in 1933, and the B. S. U. Conference in Memphis in 1934. He has contributed to several periodicals of the Baptist Sunday School Board. At the recent meeting of the Southern Baptist Convention in New Orleans, he was selected as alternate to

Jackson, Miss., June 3, 1937

NEW SERIES  
VOLUME XXXIX. No. 22



FIRST BAPTIST CHURCH, LELAND

preach the Convention sermon in Richmond in 1938. He was also nominated to serve on the Board of Trustees of the Southern Seminary at Louisville. He is a member of the Chaplains Reserve Corp of the U. S. Army and is an active member of the Rotary Club in Leland.

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## A BRIEF HISTORY OF LELAND BAPTIST CHURCH

Mrs. J. H. O'Quinn and Miss Elois Tolar

—o—

In a small one-room building in Stoneville, Mississippi, known then as the Union Church, the Leland Baptist Church was organized in May 1887, by Dr. E. E. King. The charter members were seven in number. They were Dr. and Mrs. G. L. Pope; Mrs. Sam Swain, and her two daughters, Jennie and Nettie, who afterwards became Mrs. Birt Lee and Mrs. Lefoe, respectively; and Mr. and Mrs. J. B. Collier who joined and were baptized here in Deer Creek in 1888.

To build a one-room church in Leland was quite an undertaking for this little band of seven Baptists, but they set out in earnest to complete the task. With the aid of private contributions and proceeds from "church suppers" they were able to erect the building and dedicate it free of debt in 1888 under the leadership of Dr. E. N. Walne. Not many months afterwards, Dr. Walne left Leland to be married and sail for Japan as a missionary.

A young minister, M. K. Thornton, from Mississippi College came to preach for the church in 1889. He continued the work until the flood came the following spring and threw everything into confusion, forcing him to give up the field. After the overflow, the church met and called a pastor, Rev. R. A. Cochran, from Vicksburg, Miss., who preached one Sunday a month. Bro. Cochran proved to be a beloved pastor among the people. Following him, the pastors were Rev. Nelson from Carrollton, Miss., and Dr. J. R. Hughes from Greenwood, Miss. The work progressed under the leadership of these ministers, and the town began to grow rapidly during those

years. Soon the need was felt for more frequent worship services, and the church appealed to the State Mission Board for help in securing at least half-time services. The Board heeded the call and enabled the church to have services twice each month. W. H. Williams came next to be our pastor and following him, J. E. Barnett, during whose ministry the church purchased its first pastor's home. It was during E. T. Mobberley's ministry that the church was led to add two Sunday school rooms and a baptistry to the church building. Following Dr. Mobberley's resignation, the church called Rev. A. J. Miller of Hazlehurst, Miss., who served them as pastor until his death in 1912.

The next pastorate was a long and fruitful one, that of Dr. I. W. Reed who ministered to the church over seven years, retiring in 1919 because of ill health. Both Dr. and Mrs. Reed remained in Leland among the people they loved so dearly until their deaths a few years later. It was during Dr. Reed's ministry that the church was led to purchase the present pastorum.

(Continued on page 3)

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This special Leland edition is made possible by the contributions of the following firms and individuals:

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## Sparks and Splinters

Dr. W. W. Hamilton was last week with Pastor Napier in a revival meeting in Centerville, Ala.

Dr. Lawrence T. Lowrey has a good article in the June issue of The Home and Foreign Fields on "Why The Christian College"

Louisiana College recently conferred the degree of Doctor of Divinity on O. P. Estes of Bogalusa, T. V. Herndon and John Caylor.

Dr. L. R. Scarborough of the Ft. Worth Seminary is to be the guest speaker of the Baptist Brotherhoods in Toronto, Canada, June 9.

Rev. Tyrie Buckley of Pelican, La., died May 22 at the age of 70. He leaves his widow and one son, Dr. Geo. Truett Buckley, formerly of Mississippi College and Blue Mountain College, now teaching in M. S. C. W. at Columbus.

Brother Joe Canzoneri has in Home and Foreign Fields a helpful article on Winning The Italians To Christ. We thank God that somebody won brother Joe and for the many whom he has led to the Savior.

It is reported that the Kentucky legislature has recently enacted a law, introduced by a colored member, requiring the state to pay the tuition of colored students denied entrance to white colleges and professional schools when none are provided for them.

The Sunday School Board for June brings out the third issue of its devotional magazine, Open Windows, in which is a scripture passage, a testimony and a brief prayer for each day in the month. Three of these pages are furnished by Mississippians, Presidents D. M. Nelson and W. E. Holcomb and Rev. Bryan Simmons. The subscription price is 75 cents for the year.

If the people of Mississippi are really against lynching and are sincere in their desire to put an end to it, then let the legislature of the state enact laws that will stop it. We haven't heard of any opposition to the provisions of the bill in Congress which penalizes the county where a lynching occurs, and holds a sheriff responsible on his bond. The objection raised is not against what is in the bill, but against the federal government having anything to do with it. Now if that is the objection, let the state legislature just pass this bill and stifle this barbarism. If we don't want the federal government to do it, then have the state government to do it.

They are supposed to do research work in all lines in colleges and universities today, and they claim to know something about everything. And sometimes they give a correct "finding." Here is one from Dr. Crane who teaches in Northwestern University. He has been studying divorce. Some of his conclusions are that divorce is less frequent where the people contracting marriage came from large families and themselves have several children; also among people who are active church members. He advises against marrying one who was a petted child, or a wallflower; or living with your in-laws. People whose emotions are abnormally developed are bad risks. Sounds like good sense.

We have just closed a gracious revival at First Church, Laurel, in which Dr. B. Locke Davis, pastor of the First Baptist Church of Brookhaven, did the preaching, and Mr. Otis Perry, educational director of the First Baptist Church, Denton, Texas, directed the music and trained the young people. It was a real revival, the people of God were stirred to action and sinners were converted to God. We were in the midst of a revival when the meeting came and the revival continues. There were 71 additions to the church. Forty-seven came upon a profession of faith and baptism and 24 by letter. Dr. Davis and Mr. Perry make a great team in evangelistic service. We will long remember them and the work they did among us. The pastor is greatly rejoiced as he enters his thirty-third year as pastor of this great church.—L. G. Gates.

"Also" is a good word to watch in the Bible. Christian duties and Christian virtues are often linked by this word, and linked they should be. Paul says, "And working together with him we entreat also that ye receive not the grace of God in vain," 2 Cor. 6:1. In the previous verse he had spoken of entreating people to be reconciled to God. But he doesn't stop with that. It isn't enough to get people to become Christians, we must lead them to use the grace of God after they become Christians. The preacher's ministry is twofold. He ought not to neglect either one of them. He must get people into the kingdom and he must lead them to the fulness of the Christian life.

Excellence in one line of endeavor does not release us from obligation to cultivate excellence in other lines. It may even enhance the obligation to do good in other lines. A man ought not to say I can do this but I can't do that in Christian service. The fact that he is useful in one line may prove that he can do good in other lines. When Paul was writing to the Corinthians, he said, "But as ye abound in everything, in faith and utterance and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also." The fact that they had many other fine Christian qualities did not excuse them from giving. And no man should think that his giving releases him from obligation to perform other Christian services.

It is interesting and instructive to observe the drift of Unitarians away from God. They denied the deity of Christ, and now God becomes to many of them a mere abstraction. They talk about the "value" of God, that is the worthwhileness of playing as if there were a God, a mere make-believe conception of God. Occasionally one of their number boldly announces himself a "Humanist," that is one who puts man at the center of his thinking and builds his "religion" around man instead of about God. Most of them do not come out and make public announcement of this decision, but the drift is there. Recently it has come into the open when the Unitarian Association was preparing to elect a moderator. The "humanist" element won out. We say this is instructive because apart from Jesus Christ there can be no real knowledge of God, no realizing sense of His presence, no approach to God and no participation in His life. More and more we come to realize that apart from the doctrine of the trinity there is no clear expression of personality.

Representative Hatton W. Summers of Texas, chairman of the Judiciary Committee in the House at Washington, spoke last week in Jackson by invitation of the organization against lynching composed of Southern women. According to press reports his chief effort was directed to prevent Congress from passing the anti-lynching bill. Now that is not a question easily settled out of hand, and all of us ought to try to see the truth and do the right thing. Personally we believe that the states ought to handle the matter, but some of them are making little effort and poor progress. We lift up our hands in horror, and express regrets and then do little or nothing about it. The horrible barbarism exhibited recently in Montgomery County will in all probability end in "regrets." There is no likelihood that the county or state authorities will do anything about it. If there were any semblance of effort in Congress among those who oppose this bill to protect states rights we could have some sympathy with them. But many of them reserve their expression of devotion to states rights to the time when the anti-lynching bill comes up. If a state or county cannot prevent a person being deprived of life without due process of law, then it is time for the federal government to step in.

If your Record comes in a Pink Wrapper this week, it means that your subscription expires with this issue. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

Rev. James Sullivan of Clinton will assist Pastor R. L. Wallace in a meeting in Terry in June.

Rev. J. R. Smallwood is in a revival meeting at Trinidad, Texas. Mrs. Smallwood leads the singing.

Miss Elizabeth Webb Brame, daughter of Dr. and Mrs. Webb Brame of Yazoo City, was married last Wednesday to Mr. V. T. Rhyne of Pensacola, Florida. The bride holds the M.A. degree from Columbia University and has been a member of the faculty of Hinds Junior College. Mr. Rhyne is an alumnus of Mississippi State and is a successful business man in Pensacola.

The Preachers' Conference for Central Mississippi will be held at First Church, Jackson, Monday morning, June 14, beginning at 9:30. Speakers are I. F. Metts, L. E. McGowen, J. W. Middleton, Theo. Whitfield, G. P. White, S. B. Harrington, C. C. Jones and L. B. Campbell. To these are assigned the following parts: Names of the Holy Spirit (1) The Spirit, (2) The Holy Spirit, (3) The Spirit of God, (4) The Spirit of Truth, (5) The Spirit of Wisdom; and Summer Evangelism, and Exposition of Romans 7.

BR

### THREE YEARS AT LELAND

E. H. Westmoreland, Pastor

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There is no investment comparable to the investment of one's time. Three years of your life represents a considerable portion of your allotted time upon the earth. In one's active ministry it represents a still larger portion. Rightly invested it brings dividends that are eternal in their yield. Wrongly invested it will mar one's life and cause unceasing regret.

After these three years we feel that our relationship with the Leland Baptist Church was ordered of the Lord. They have been years of perfect harmony, mutual understanding, and constant growth. The spirit of cooperation has been beautiful and sacred. The satisfaction that we feel is wholly unselfish. We have been "workers together with God." We have sought in all things the knowledge that Christ has been glorified in every undertaking. His blessing upon our labor is evidence of the fact that we have not utterly failed Him.

The greatest satisfaction that comes to a pastor of a church is the knowledge that the church is MISSIONARY, missionary in spirit, missionary in praying, missionary in giving, missionary in outlook. All of this can be truly said of our people. We did not create such a condition. We inherited it from the faithful labors of former pastors. It has been difficult at times to present missionary objects in such a way as to rightly challenge the possibilities of this good church in their willing support. They have never failed to do the generous and gracious thing in support of any worthy objective or missionary program.

For the past three years they have stood fifth in the state in gifts to all missionary objects. In the first quarter of 1937 they stood third in the entire state. Thirty-three and one-third per cent of all receipts go to outside causes. We never fail to present worthy special appeals and they have always responded. In the fall of 1935 we petitioned the Foreign Mission Board to allow us the privilege of supporting a missionary in addition to our regular gifts to the Cooperative Program. Since that time we have been paying the salary of Mrs. J. A. Herring of Kweilin, China. At one time we had 66 members of the Hundred Thousand Club. We have today over 40 members of the Five Thousand Club.

The church is loyal in support of the pastor. They have never failed us in any worthy enterprise looking toward the extension of the Kingdom. Many times they have exceeded our fondest hopes in their effort to worthily support every worthwhile program. My prayer for this church is that we may live closer to Him; that our vision may be enlarged; that our efforts to promote His Kingdom may be even greater; and that our love and loyalty to Him may constantly

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Thursday, June 3, 1937

## THE BAPTIST RECORD

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increase. May the bent of our minds and the tenor of our souls strive to follow the admonition of the great missionary heart of William Carey, who said:

"Attempt great things for God;  
Expect great things from God."

—BR—

## A BRIEF HISTORY OF LELAND BAPTIST CHURCH

(Continued from page 1)

which was formerly the home of Mr. and Mrs. R. S. Porter, for the sum of \$5,000.

Dr. W. H. Morgan came to the Leland church in response to its call in 1920. Since his wife was a Leland girl, the former Ethel Wiggins, he received a doubly warm welcome. It was he who led the people into the great building program which resulted in the present beautiful house of worship. Mrs. J. B. Collier, the only charter member of the church living, and a challenging example of devotion and loyalty in the church today, was privileged to break the earth for the laying of the foundation for the new building. An unusual accomplishment in which the members took justifiable pride was the fact that even before the building program was begun there was sufficient cash and subscriptions on hand to fully cover the cost of the building, pipe organ, and all furnishings; and before the building's completion, all subscriptions were paid in full. The total cost of building and furnishing was \$85,000.00. During the last week in February, 1923, the church observed a glorious week of dedication, opening with a formal dedication program on Sunday, February 25th. Dr. B. D. Gray preached the dedication sermon, and Mrs. John A. Collier sang a vocal solo that voiced the dedication theme. Pastor Morgan called upon the members to rededicate themselves in these challenging words:

"Let us make anew our vows of faithfulness, and render our services rich and sweet in the spirit of devotion to our Lord."

Soon after the dedication of the new building, the Board of Deacons submitted a recommendation to the church that a church secretary and educational director be employed for full-time service. This recommendation was adopted by the church April 1, 1923, and Miss Lucy Crosby was elected to fill this position.

Following Dr. Morgan's resignation, prior to his taking up the pastorate of the church at Hartsville, South Carolina, in July 1924, the church was led to call Dr. E. H. Marriner who served as their pastor for two years, blessing the membership with his beautiful Christian spirit and superb gospel preaching, before his accepting a call to the First Church of Hattiesburg, Miss.

On New Year's Day, 1927, Dr. and Mrs. L. O. Leavell and family arrived in Leland where Dr. Leavell took up his ministry and wrought so energetically among the people. Just a little over three months after their coming, Leland was swept with Mississippi flood waters. Almost overnight the water poured into Leland after the levee broke early on April 21st. Since the water had not been expected to reach Leland so soon, if at all, no preparation had been made to save the furnishings of the church basement, and they were all destroyed—three pianos, along with the cabinets, chairs, and other equipment were ruined; the walls were badly stained by the three feet of water that stood in the basement and the doors and woodwork were greatly damaged. Services were resumed after the flood about the middle of June, and despite the discouragement of heavy loss due to the overflow waters, plans were soon under way for the replacing of the destroyed furnishings.

Late in the summer of 1928, the church witnessed the loss of its pastor, Dr. Leavell, who resigned to take up the pastorate in Louisville, Ky., and also of its secretary, Miss Lucy Crosby, who resigned to accept a position in Leland Deer Creek School. Soon afterward, however, Dr. John W. Faulkner of Quitman, Miss., came to take up the work of pastor, and in the spring after his coming, Miss Eleanor Ellis, who had just graduated from Mississippi Woman's Col-

lege, assumed the duties of secretary and educational director. In January of the following year, Miss Ellis resigned to accept another position, and the church elected Miss Margaret Moore to the place. Miss Moore stayed only a short time, resigning early in the summer after closing a most successful Daily Vacation Bible school and returning to her home in Georgia. Miss Elois Tolar, of Moorhead, Mississippi, our present secretary, came in July, 1930.

Completing his fifth year as pastor, Dr. John Faulkner submitted his resignation effective November 15, 1933, and accepted a call to the First Baptist Church of Winder, Georgia. The church having appointed a pulpit committee, of which Mr. John A. Collier was chairman, set about to find a pastor. It was six months before the task was done, and great was the rejoicing when Rev. E. H. Westmoreland, then pastor of the First Baptist Church, Monticello, Ark., accepted the church's call, and moved with his family into our midst. Mr. Westmoreland preached his first sermon on April 15, 1934 and since that time, just a little more than three years ago, the Leland Baptist Church has "made history"—about which you will read in other articles carried in this issue of The Record.

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## LELAND BAPTIST WOMAN'S MISSIONARY SOCIETY

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The work of this organization is up to its usual high standard; no phase of our church work maintains a higher type of unselfish service—for this splendid group of women have learned to "first give themselves unto the Lord." In every appeal made to the church, we see these "missionary minded women" leading in generous response. Small wonder that we hear our pastor, our Sunday school superintendent, and educational director saying over and over again—"What would we do without our ladies?" Indeed, what would any church do without them?

Under the leadership of their president, Mrs. C. E. Robbs, recently elected for a third term in this great place of service, the sixty members enrolled in the W. M. S. stretched themselves and their gifts over a wide field of active service during the past year.

Special gifts, including Home, State, and

Foreign Missions	\$ 739.00
Special to Miss. Baptist Orphanage	435.25
Local and Misc. Disbursements	47.75

Total	\$1,222.00
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This financial statement shows only a part of the W. M. U. gifts—we cannot show their great gifts of Personal Service that is such a vital part of their work. Truly they have learned the Southwide W. M. U. Watchword: "Laborers together with God."

## W. M. S. Officers

President	Mrs. C. E. Robbs
Vice-President	Mrs. Clyde McGee
Secretary	Mrs. F. G. Marble
Stewardship Chairman	Mrs. R. L. Willis
Personal Service Chairman	Mrs. J. H. O'Quinn
Mission Study Chairman	Mrs. E. A. Currey
Y. P. Leader	Mrs. Roy Kuykendall

## Circle Chairmen:

No. 1	Mrs. B. F. Batts
No. 2	Mrs. E. A. Bates
No. 3	Mrs. C. Q. Hollowell
No. 4	Mrs. A. O. Huddleston

## HISTORY OF LELAND

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Through its physical location, Leland is the center of an area which embodies both the antebellum and the modern plantation life of Washington County. It is situated on the banks of Deer Creek, one of the most widely known streams of this country roundabout. In the early days this was a navigable stream and furnished contact with the outside world by small steam-boats, through the Sunflower and Yazoo Rivers into the Mississippi at Vicksburg. Deer Creek cotton was known throughout the world, wherever fine cotton goods were manufactured, and "Deer Creek, Miss." was sufficient address to assure delivery of a letter to any cotton planter in this area from any point in the business world of America or Europe.

The settling of Washington County began on the Mississippi River, near what became Leota Landing and included the Lake Washington country. This was in 1827, more than a century ago. The two decades—1840-1860—witnessed the greatest development of this immediate territory. New settlements were projected and initial operations were begun in the area east of Deer Creek, including the Bogue Falaya country from 1855 to 1860. These settlements were interrupted by the Civil War and were not resumed until twenty or thirty years later.

Leland is built on part of the original Three Oaks Plantation, which was the acknowledged center of the social life of Washington County before the Civil War. By right of its history the Leland area ranks second to none in the Delta in interest and importance. While the larger part of Leland was built on Three Oaks Plantation, the part of the town on the west bank of the creek, was built on parts of two other plantations—California and Percy Plantations. The home of Colonel W. A. Percy was on the west bank of Deer Creek, immediately opposite Three Oaks, and it was here that his son, the late Senator LeRoy Percy was born.

## Naming of Leland

The naming of Leland was connected with the building of the Yazoo and Mississippi Valley Railroad through the Delta in the early eighties. The privilege of selecting the name fell to Mr. C. E. Armstrong, of Georgia, who was associated with the construction of the new railroad. He chose the name of "Leland" in honor of Miss Lela McCutcheon, of Vicksburg, Mississippi, who later became Mrs. Armstrong. Mr. Reuben Armstrong of Avondale Plantation, just north of Leland, is a son of this couple.

The past twenty-five years have seen remarkable growth in population, industrial enterprise, and civic activity of Leland. The resident sections have expanded in all directions, whole streets of beautiful new homes having been built in the past few years. The recent completion of one of the most beautiful and modernly equipped public school buildings and also of a gymnasium-auditorium building has been a source of joy and satisfaction. Leland is a city of beautiful churches and schools as observed by every visitor. Its civic pride is evident in the well-kept paved streets, the numerous beautiful lawns and flower gardens, and aggressive spirit that pervade its citizenship.

From the Columbus First Church Evangel we learn that of the 188 who are graduated this year from M. S. C. W. 62 of them are Baptists.



LELAND HIGH SCHOOL

# EDITORIALS

## A TOTALITARIAN RELIGION

We are hearing a great deal these days about the totalitarian state, and something about the totalitarian church. There may be good grounds for opposition to either or both of these. But we must admit and even insist upon the propriety of a totalitarian religion. If there is anybody who is confused by this word which has come into so common use in these latter days, let it be said that totalitarian is just one of those words we derive from Latin and is familiar to us in the shorter words total and totality. It signifies something that has to do with the whole sphere of a man's being and conduct, and by implication is supposed to affect, control and determine every interest that a man has. A totalitarian state claims the right to supervise and direct all of a man's affairs from the cradle to the grave, his home, his education, his religion, his thinking, his political affiliation, his economic interests, his social recreations and all the rest. His life is regimented by the state in the interest of the state, to be sure with the idea that this plan is best for the man himself, whether he sees it or believes it or not; and best for the whole social set up. To the man who rejects the totalitarian state this means slavery of course, but the advocate of civil totalitarianism ridicules your idea of liberty as an outmoded fancy.

The totalitarian church has much the same conception of life, only the seat of authority is transferred from the civil to the ecclesiastical potentate. The conception of the totalitarian church, only it is called generally catholic instead of totalitarian, for catholic is the Greek equivalent of the Latin total, and means universal; this conception, we say, allows the "church" to assume absolute authority over the man, taking charge of him in infancy, "baptizing" him before he has the will to resist, determining before he is born that he must be brought up in the church, giving direction to the parents as to their ordering of the child's life, telling them where the child must be sent to school, what he must be taught, prescribing at every point and period what must be done, and on down to the day of his death what ritual shall be used while he is dying, the words the priest must use, and what sort of cemetery he must be buried in. The purpose is that "the church" shall cover every interest and phase of his existence, believing of course that this is for man's welfare here and to secure everlasting life hereafter. And that this is the only way he may be sure of everlasting life.

Now we have so spoken of the totalitarian state and church that we may compare it with and contrast it with what we have called totalitarian religion. With all our souls we repudiate the claims of the totalitarian state and the totalitarian church. With all our souls we believe in totalitarian religion. It would be a profitable study for anybody to take a concordance and carefully look up and study the passages in the Bible which include the words "whole" and "all." Some of these would not bear on the question at issue, but many of them would.

Just taking some of those which come to mind, will make it clear that religion is meant to cover every part of a man's being, every moment of his life, all his interests and activities, all his relationships. These can be found in every part of the Bible. Solomon had as great diversity of experiences and as good opportunity for observation as any man. He wandered through the whole labyrinth of life. Here is what he says at the end: "Let us hear the conclusion of the whole matter; fear God and keep his commandments, for this is the whole of man." It is well for us if we can learn this at the beginning rather than at the end of life. But get it first or last, that is the whole of man, "fear God and keep his commandments." Again hear the proverb "In all thy ways acknowledge him." Again, "All power in heaven and earth is given

unto me . . . teaching them to observe all things whatsoever I have commanded you." Again, "He is Lord of all." "Cursed is everyone that continueth not in all things which are written in the book of the law to do them." Read Ps. 139; it is too long to quote here. But no proof is needed of this truth to one who has any knowledge of the Bible.

It is plain that religion covers everything or it is of no value anywhere. There is no part of a man's being, nothing within him or that affects him outwardly, but religion has the final and authoritative word with reference to it. Then what is the difference between totalitarian religion and a totalitarian church. Just this that religion controls him from within and is a purely individual matter, while the church controls him from without and interferes with his being personally under control of the Spirit of God. Outward control is for people outside the kingdom of God. It is the period of bondage, of childhood tutelage when we were under a school-master, tutor, governor, to bring us to Christ. A Baptist and a Roman Catholic do not have the same kind of religion. They may recite the same creed; they may read the same Bible; they may pray to the same God. But one is under bondage to the rudiments of the world; the other has been set free in Christ Jesus. The church speaks to one, even when he reads the Bible. God speaks to the other.

And notice this other fact: There may be a conflict between state and church in the case of a Roman Catholic church. But there can be no conflict between the state and a Baptist church, in the question of authority. The Roman church and the state exercise outward authority over masses of people, people in the aggregate. A Baptist is subject to the authority of Christ alone. His religion is like the ether; it serves as a medium for communication between him and God, but there is no conflict between ether and the rocks and hills. Neither displaces the other. Ether permeates all things but displaces none.

BR

## REPENTANCE AND THE KINGDOM OF GOD

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One cannot have the scriptural idea of the kingdom of God and leave Repentance out of the picture. Any kingdom involves two personages, the king and the subject. The kingdom of God is an axis between the two poles; the Lord Jesus Christ and the soul of the man. If it could be said that the greatest university would be Mark Hopkins for teacher on one end of a log and a student on the other, then more truly it can be said the greatest kingdom in the world is Jesus the Lord as one party and a properly adjusted soul as the other.

When John the Baptist came preaching in the wilderness, he was the forerunner of Jesus and he was God's herald to men. It was his business to introduce Jesus to men, to bring men into right relation to God through Jesus Christ. We must believe that John was a man sent from God, that he had a divine mission, that he understood what that mission was, and that he fulfilled it. He knew the nature of the kingdom and how men were to get into it. It was his business to prepare men for entrance into the kingdom and to assist them in getting into it. He came preaching the baptism of repentance unto the remission of sins.

The kingdom of God is the reign of Christ in men's hearts and lives. It means the re-arrangement of all their mental and moral furniture, the re-organization and re-directing of all their energies, plans and purposes. It means a new Lord, a new Master, a complete surrender to the control of Jesus Christ; acknowledgement of his authority and obedience to him as sovereign.

This comes about by mutual consent and co-operation. On the one hand Jesus offers to take charge of us and be responsible for all consequences for time and eternity. On the other hand man gives his actual and active consent to the exercise of the authority of Christ in his life. When John preached he said, "The kingdom of heaven is at hand." The Lord had come; he was ready to assume charge of the life and take

control and direction of it all. And Mark tells us that the ministry of Jesus began in the same way: Jesus came into Galilee, preaching the gospel of God, and saying, "The time is fulfilled, and the kingdom of God is at hand: repent and believe in the gospel."

It is evident from all these scriptures that there can be no kingdom of God without repentance. In the light of these scriptures it is well for us to know what repentance is, for without this we will never know what the kingdom of God is. It may be strange that people still need to be told what repentance is, but it is even so.

The meaning may be learned from the word itself and from the use made of it by John the Baptist, Jesus and the apostles. It is certain that repentance is "toward God," Acts 20:21. That is it has to do primarily with God. There can be no repentance if God is left out, or where the thought of God is not primary. The attitude toward sin is not the first consideration. The attitude toward sin can only be corrected by a changed attitude toward God. We are helpless in the matter of sin. We cannot get rid of it or put it out of our lives by any will of our own. We can quit certain sins, but sin stays with us. We may abandon one form of it only to find that it is present with us in some other form, as bad or worse. Our only hope is in turning to God.

And that is what John was trying to get the people to do and what Jesus had as his purpose. In Acts 9:35 it is said that all at Lydda "turned to the Lord." Again 11:35, "A great number believed and turned to the Lord." Again 15:19, "The Gentiles turned to the Lord." It would be very profitable to study that word "turn" in the Old Testament.

When one turns to the Lord, the door to the kingdom of heaven is open to him. All his sin is behind him. The Lord comes in to reign and the kingdom of God is with him.

## SCRIPTURES OFTEN MISUNDERSTOOD

—o—

There are certain scriptures which have been so long carelessly interpreted that they are commonly misunderstood, and this improper interpretation has come to pass as current coin, when as a matter of fact it is a debasing or perversion of the actual meaning of the scriptures. It may be well to call attention to some of these in the hope of rescuing them from their misuse. There may be some who are so accustomed to the misinterpretation as to regard it as valid scripture, and who will be reluctant to give it up. But this is for people who are willing honestly to study the words and know their real meaning.

We begin with John 7:17. "If any man wills to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself." The King James version has "will do," and has "doctrine" instead of "teaching." Of course doctrine and teaching are the same thing except that doctrine has come to have associated with it the idea of something formal and distinctive, whereas teaching is more informal and practical. Jesus was teaching the people about God, about the Bible, about their relation to God and obligation to him, in a popular and informal way.

"Willeth to do his will" is more than merely "willing to do"; it is not passive, but involves an actual decision, determination to make the will of God the law of life. On the other hand it is not "If any man will do his will"; it is not the actual doing of it; it is the personal decision, the formation of a definite and fixed purpose, sincere and genuine. It is the thing to which one has made up his mind.

But the common misunderstanding of the passage is in this: "he shall know of the teaching, whether it is of God, or whether I speak it from myself." What is the thing which they shall know? Not the doctrine; not that they shall have a better and clearer understanding of its meaning; not that that which before had been difficult, mysterious or incomprehensible becomes clear; but that it now becomes clear to them that this thing which Jesus is teaching is di-

rectly from God, and that is what we mean by "scripture."

The thing which Jesus was teaching was not new; he was teaching the old truth that God's kingdom is not of this world, and that it is not to be sought after in this world. He was teaching the old truth that God's kingdom is not of this world, and that it is not to be sought after in this world.

Our Southern Baptists are the descendants of the founders of the Southern Baptist Church, and the foundation of the Southern Baptist Church is the stock of the Southern Baptist Church. He is president of the Southern Baptist Convention.

Mr. Jarmar is from the state of Franklin, and is a member of the Franklin Baptist Church. He is a foundation member of the Southern Baptist Convention, and is a member of the Franklin Baptist Church.

Organizations are restricted to certain doctrines, and are not open to all.

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rectly from God and has his sanction and approval on it and his authority behind it.

The thing which was puzzling these people in the temple was where Jesus learned all this he was teaching; how he knew it. They said he had not been in the school of the rabbis. He was brought up out in the hills of Galilee and from the despised town of Nazareth. They were sorely puzzled. They didn't understand it.

Jesus tells them where the source of their trouble is. Confusion and skepticism constitute a disease and the cause of it lies back in an unwillingness to do what God commands to be done. Skepticism is not an evidence of mental alertness; it is proof of moral perversity, a hesitancy or refusal to say, come what will, I accept the will of God for my life, and live or die, sink or swim, survive or perish, I am going to do what I believe he wants me to do. Any one who is straight with God will have no difficulty in accepting the teaching of Jesus as the expression of the will of God. The point of view determines what you see.

—BR—

#### THE JARMAN FOUNDATION

By Walter M. Gilmore, Nashville, Tenn.

—O—

Our Southern Baptist people will be interested in the foundation recently established by James Franklin Jarman, a devoted deacon of the First Baptist Church of Nashville, Tennessee. The foundation consists of 2,000 shares of the capital stock of the General Shoe Corporation, of which he is president, worth \$150,000. The annual income from this stock is around \$6,000.

Mr. Jarman has stipulated that the income from the stock is to be used to aid, support and encourage certain Protestant religious and benevolent movements and organizations, embracing Foreign Mission organizations, orphanages, Bible institutes where Christian workers are taught and trained, and the free distribution of Bibles, New Testaments and individual books of the New Testament.

#### Doctrinal Qualifications Required

Organizations eligible to become beneficiaries are restricted to those that hold fundamental doctrines, as follows:

- (1) The plenary inspiration and divine authority of the Scriptures.
- (2) The Trinity, including the deity of Christ and the personality of the Holy Spirit.
- (3) The fall of man, his moral depravity and his need of regeneration.
- (4) The atonement through the substitutionary death of Christ.
- (5) Justification through faith in Christ, apart from works.
- (6) The bodily resurrection of Christ, and also of the saved and the unsaved.
- (7) Unending life of the saved and unending punishment for the lost.
- (8) The personal, bodily and visible return of Christ.

Can your organization qualify?

For many years brother Jarman has not only supported liberally his own church, but he has paid the salaries of several missionaries on the foreign fields, and has contributed generously to many other causes.

—BR—

Dr. A. B. Wood will assist Pastor A. A. Kitchens in a meeting at Lake beginning the fifth Sunday in May. And he is expecting Pastor C. E. Stevens of Louisville, Ky., to help him in a meeting at Forest in June.

Rev. O. C. Cooper has resigned at Bruce and purposes to spend the summer in evangelistic work. He is a vigorous gospel preacher and has been much used of the Lord in this kind of work as well as in the pastorate. He will go anywhere the Lord leads.

Pastor C. E. Patch has resigned the care of the First Church in Grenada, and will probably sever his connection with the church in August. Brother Patch came to us a few years ago from Arkansas and has shown himself to be a man of unusual vigor. He is in the prime of manhood and ought to be at the beginning of his greatest usefulness.

**LET'S GO**  
By A. L. GOODRICH, Circulation Manager  
"Ask the People and They'll Subscribe"

#### GOING PLACES

—O—

#### Greenville

"Booming" describes the work at Greenville. Pastor Frederick E. Smith is leading all departments to greater goals, nothing spectacular but quiet, persistent efforts.

We have asked Dr. Smith to give us an outline of his plan (which is working) for increasing the attendance of the men.

Finances, attendance and fellowship are all showing healthy increases.

Brother John D. Davis is the capable Sunday school superintendent. Under his leadership a weekly teachers' meeting including lunch, averages over 100 in attendance.

For weak eyes, the library of Dr. Smith is an A-1 tonic and the hospitality of the Smiths is AA-1.

Washington County has subscriptions as follows: Arcola 10; Bourbon 1; Dunleith 1; Elizabeth 2; Hollandale 5; Stoneville 3; Tralake 6; Greenville 20; Priscilla 1; Percy 2; Murphy 1; LELAND 40.

#### Calvary Church, Tupelo

Said Pastor Silas Cooper to his deacons, "You have talked of employing a church visitor. If we can't have both I prefer that you send the Baptist Record to every family as it will visit every week with 16 pages of the things that Baptists need to read." THEY DID. And now 187 copies of the Record go to Calvary Baptists at Tupelo.

In a called meeting of the deacons, we presented to them the plan of sending the Record to every family. They received us cordially with the above mentioned result.

From a member of Calvary we learned that the membership has passed the 400 mark; there have been from 2 to 6 additions per Sunday for eight Sundays with 5 the previous Sunday and 11 now ready for baptism.

Lee County subscribers are listed as follows: Baldwyn 4; Belden 2; Bethany 2; Guntown 5; Verona 1; Saltillo 2; Shannon 10; Sherman 2; Mooreville 1; Nettleton 9; Plantersville 14; Tupelo 42; CALVARY CHURCH (TUPELO) 187.

#### Bogue Chitto

We recently had the pleasure of supplying for Pastor Joe Canzoneri at Bogue Chitto and the pleasure was all ours. Joe has a fine people and we have an idea that they love him after hearing so many nice things about him.

By the time this appears in print a Record campaign will be on at Bogue Chitto with the expectation that the number of subscribers will be greatly increased. And we hope our representative enjoys the hospitality of Bogue Chitto as much as we did as guests of Prof. and Mrs. F. S. Fortenberry.

Lincoln County has subscribers as follows: Auburn 2; Bogue Chitto 3, and 9 R.F.D.; Ruth 2; Norfield 1; Brookhaven 54 and 32 R. F. D.; Union Hall Church 20; Heuck's Retreat Church 25; Big Springs Church 14.

#### CHRISTIAN EDUCATION DAY

By J. E. Dillard

—O—

June is Christian Education month throughout the Southern Baptist Convention territory. The last Sunday is designated "Christian Education Day." Each state has its own plan; but all seek to stress the importance of Christian Education and the institutions of Christian Education. The subject is vital; the time is opportune.

Wide awake pastors and Sunday school superintendents will plan together for the suitable observance of this period. Such plans should include at least the following:



J. E. Dillard

## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

#### MINISTERIAL EDUCATION DAY

As recommended by the State Convention, June is Education month. The Sunday schools are requested to make contributions for ministerial students' education. With prosperity normal again the offering should this year be large. A liberal offering will not only be helpful to worthy students but will also enable the Ministerial Board to take care of pressing obligations. It is doubtful whether money contributed in this way can be surpassed in returns, for more depends upon preachers in advancing the Kingdom work than upon any other class of men. It is, therefore, important that all Sunday schools have a part in this worthy work.

—BR—

#### "DIGNITY" IN CHURCH MUSIC

(Continued from page 7)

vanced steps to promote the interests of that which the majority agree is the best. We agree upon for our teachers and the training of the ministry. Surely it is as desirable that those who lead or otherwise direct the thirty per cent of the time of our convenings that is devoted to some sort of musical expression should have equal advantages.

The ideals, standards and training of song leaders should be as good as that required of public musicians. Our goal should be that it be equal in dignity to that required of the ministry. Why not? Is the expression of sacred praise, the pedagogic value of hymn singing of less value than the preached word?

Not-with-standing the complexities involved, the variety of interests, the different tastes and practices and the prejudices that may be aroused, Southern Baptists have taken a wise and forward step in the appointment of this commission. It is hoped that it may have the sympathetic co-operation and support of the entire brotherhood, rural, urban, collegiate, seminaries and above all the pastors and the leaders of our various denominational agencies both Southwide and State.

(Editorial note: Mr. Sellers informs us that the above was written without any consultation with the commission. It was suggested by the Times-Picayune editorial.)

A special program in the Sunday school setting forth the importance of education, higher education, and Christian education. (Pictures of our colleges and seminaries should be prominently posted);

A Sunday morning sermon or appeal to parents to religiously educate their children and to support with their prayers, patronage and purses our Christian institutions of learning;

A Student Night using college students themselves in the service, and inviting those interested to have a talk with the pastor. (Of course, he will have catalogs and definite information on hand);

A special offering in the Sunday school, and the loose offering in the preaching service to be given for Christian Education in the state.

If the program is intelligently and sympathetically carried out, it will help the church and pastor; it will inspire some young person to make special preparation for intelligent Christian service and leadership; and the offering will greatly help the cause of Christian Education in the state.

Send the offering promptly and properly designated to your state secretary.

The offering in Mississippi will be used by the ministerial board for ministerial students in Mississippi College.

—BR—

"His prayers in public show that he prays in private," is what a missionary said of a native worker in Brazil.



REV. E. H. WESTMORELAND  
Pastor First Church, Leland

REVIVAL MEETING  
Leland Baptist Church  
June 6-16, 1937

The Leland Baptist Church will be engaged in a revival meeting during the dates, June 6-16. Dr. T. D. Brown, pastor of the Highland Baptist Church in Louisville, Kentucky, will do the preaching and Rev. Clayton Waddell, post-graduate student in the Southern Seminary, will have charge of the music and work with the young people. These two brethren form a happy combination and have recently come from a most successful meeting in Princeton, Kentucky.

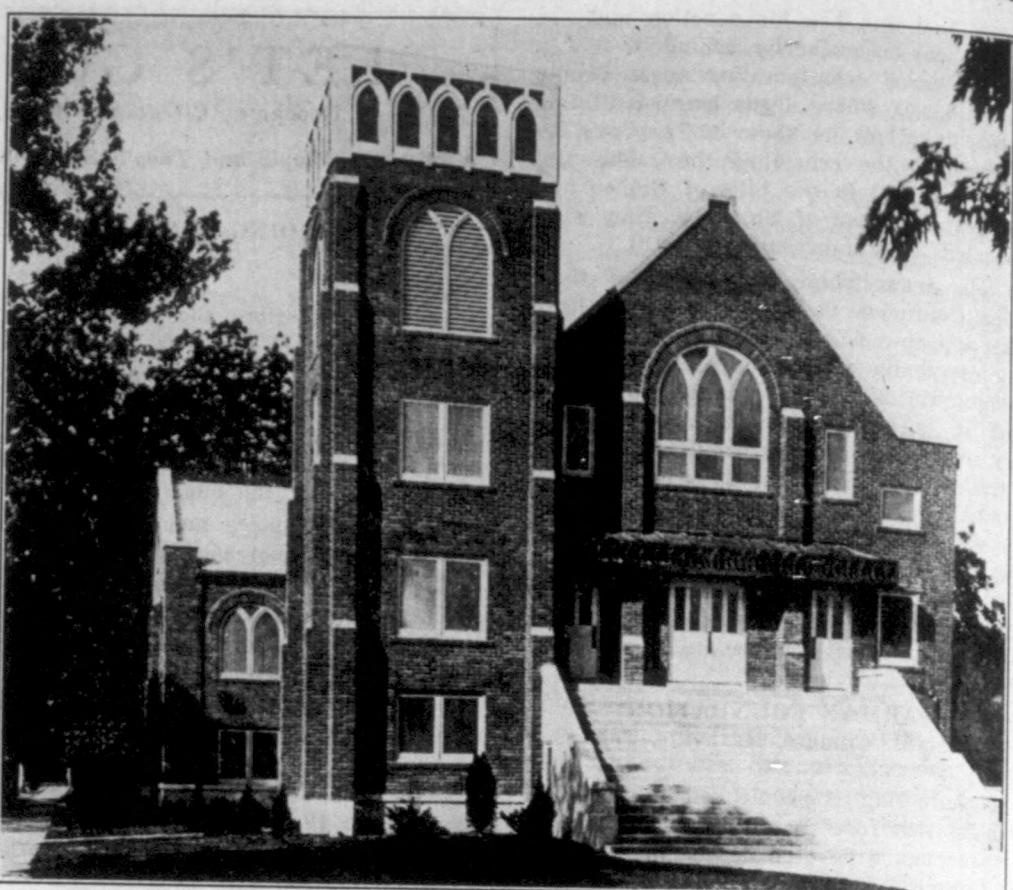
Dr. Brown is a native of Mississippi, a graduate of Mississippi College, where he was recognized as the outstanding orator of his student generation. He is a graduate of the Southern Seminary and has held important pastorates in Arkansas, Louisiana, and Kentucky. He was State Mission Secretary in Arkansas for a number of years, and head of the Bible Department of Ouachita College for a few years. He is much in demand for revivals and appears on many denominational programs in Kentucky and in the South.

Leland has always sought the best in the selection of men to conduct evangelistic efforts. This year is no exception. Dr. Brown will prove a worthy successor to such men as Roland Leavell, J. B. Leavell, J. H. Buchanan, Gipsy Smith, Jr., L. R. Christie, J. Norris Palmer, and many others who have rendered faithful service in the years that are past.

Pastors of nearby churches are invited to attend the meeting and bring with them members of their congregations. It is desired that the visit of these brethren will prove a blessing to a large section of the Delta. We covet the prayers of the people of the entire state for a soul-stirring, Christ-centered revival.

BR

Editor V. I. Masters of the Western Recorder raises the question whether Southern Baptists would not do well to follow the custom of the Northern Convention in having the state delegation (messengers) to act as a nominating committee in selecting committeemen and board members from their state to serve in the Southern Convention. For instance, the naming of the state members on the Home Board and all other boards and institutions. It is true that these messengers might be more familiar with the qualifications of the men and women in their state. But we still have to bear in mind that these messengers are not elected by the state to represent the state, but by their churches to represent their churches. The principle on which the body of the Convention is formed is direct representation of the churches and not indirectly from the state. This preserves the Baptist principle of church autonomy and does not lend itself to the support of the Presbyterian form of ecclesiastical polity.



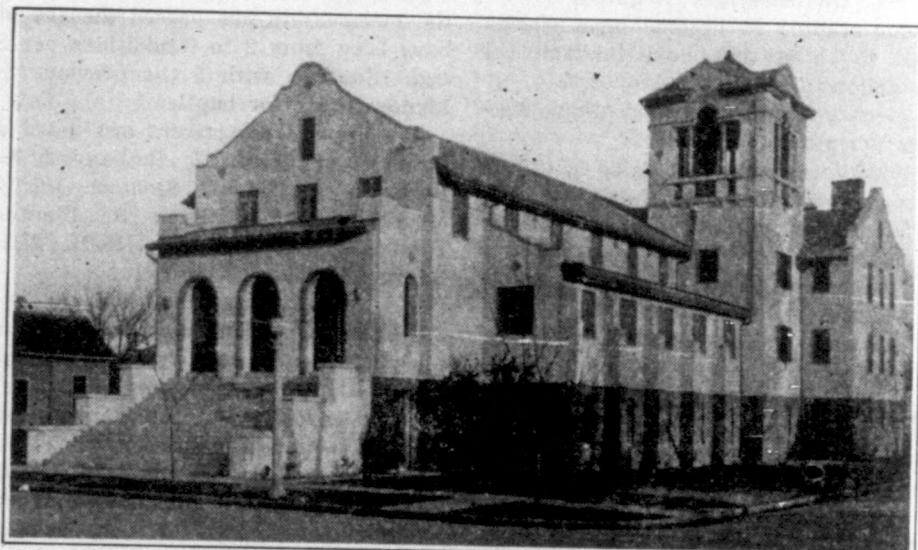
LELAND PRESBYTERIAN CHURCH

PRESBYTERIAN CHURCH

In 1907 the Leland Presbyterian Church was organized with seventeen charter members. Seven of these members are still active in the church. In 1909 the first church building was dedicated, and in 1911 the church called its first full time pastor.

During October of 1931, work was begun on

the new church building, and in May of 1932 the beautiful house of worship was completed. These people were not long in completing payment in full for the new building and it was dedicated in 1935 under the leadership of Dr. Warner L. Hall, their pastor at that time. In 1936 Dr. Roy E. Watts came to take over the ministry in the Presbyterian church and has recently led the people into the realization of one of their goals—that of installing a pipe organ.



LELAND METHODIST CHURCH

THE LELAND METHODIST CHURCH

The first Methodist church in this area was erected at Stoneville, more than fifty years ago. Dr. Hal Spragins was the first Methodist preacher to conduct services in Leland in a small school house situated north of Deer Creek. Rev. J. E. Cunningham—of happy memory—organized the Leland Methodist Church in 1897 with three members: Mr. and Mrs. J. E. Rather, and J. C. Johnson.

The present building was erected in 1924 during the pastorate of Rev. T. E. Gregory, and was one of the first modernly equipped churches in the North Mississippi Conference. Damages from the flood of 1927 and defective materials in the structure, made it necessary to launch a second building, or remodeling program about the time the church should have been dedicated. This program was projected in 1930, and both exterior and interior improvements were made, at a cost of more than \$10,000.00. The building and equipment is now valued at \$50,000.00.

During the past three years under the efficient guidance of the present pastor, Rev. R. G. Moore, the church has seen rapid gains in all lines of endeavor. The Sunday school is growing under departmentalized organization and well trained officers and teachers. The membership has been increased to a total of 345. The indebtedness of \$8,000.00 was recently retired and the church celebrated its dedication program on Sunday, April 4, 1937. Bishop Hoyt M. Dobbs brought the dedication sermon.

BR

Dr. B. Locke Davis was called on to preach the commencement sermon Sunday to the graduating class of McComb High School. And that was the occasion of the editor preaching at Brookhaven Sunday morning. This is always agreeable to this preacher for this is an interesting congregation and a family of kinfolks down there is another attraction. At night the commencement sermon to the Brookhaven High School seniors was preached in the Baptist Church by the Methodist presiding elder.

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**"DIGNITY" IN CHURCH MUSIC**  
Ernest O. Sellers

The Commission on Church Music, recently appointed by the New Orleans session of the Southern Baptist Convention, has before it a difficulty and a delicate problem. This is indicated by the following editorial printed in the Times-Picayune during the Convention week.

Some delegates to the Southern Baptist Convention spoke strongly for more dignity in church music, but we doubt if they can agree upon an exact definition of that term. Many of the most famous hymns have been set to sprightly tunes, yet in singing them we think of the words rather than the music. On the other hand the popular secular music of the day is done to a dragging measure which sometimes seems almost dignified, although all too often it is ridiculous, or made so by the words fitted to it. The "joyful noise unto the Lord" is, after all, a matter of interpretation or rather the spirit in which it is made.

Of course it is impossible to reach an "exact definition" as to what constitutes dignity in Church Music. Our historical Baptist independence will prevent any wide or prompt acceptance of such standards or ideals as this commission may recommend to the Convention a year hence.

The writer of the above editorial, like nearly all who discuss church music, seizes upon hymn singing as the whole problem. We readily grant that hymn singing is the major part but it is not the whole. Worship, the use of instruments, anthems, choral or special selections, choirs and song leadership, these are also a part of the problem before the commission.

Confining ourselves to hymn singing the problem is more than the rate of speed at which they are sung. What about their substance and teaching? Southern Baptists, until very recently, have been derelict about offering any suggestion as to what hymns our congregations shall sing. Is it not too true that we have left the preparation and publication of our books of songs and hymns to those who are open to the charge of commercialism? The writer would be the first one to defend the idealism of these outsiders, yet our churches set their faces against the use of any literature for the Sunday school, missions, young people's work, and every other organization, except that that is denominational prepared.

To add to the complexity of the problem before this commission we have the wide scope of different cultural backgrounds, the prejudices, historical experiences, fears of ritualism, convictions of absolute inerency by some groups and the age-long objection that is always aroused by any suggestion of a change. In spite of all this changes are daily taking place. America is advancing in musical culture at a marvelous rate. Our young people have passed their elders in musical appreciation. Too often our church music is not to be compared with that offered by the public schools or radio programs.

Why have this commission? Many reasons are self evident. How much do we as a denomination know about the conditions and practices of church music in our Southern Baptist Zion? What suggestions regarding the all-important matter of worship have ever been officially offered to Southern Baptists by Southern Baptists? The truth is that even in our seminaries and colleges that subject is almost entirely ignored. Any one who seeks to make a study of worship will be shocked by the almost entire lack of material available that bears any Baptist imprint.

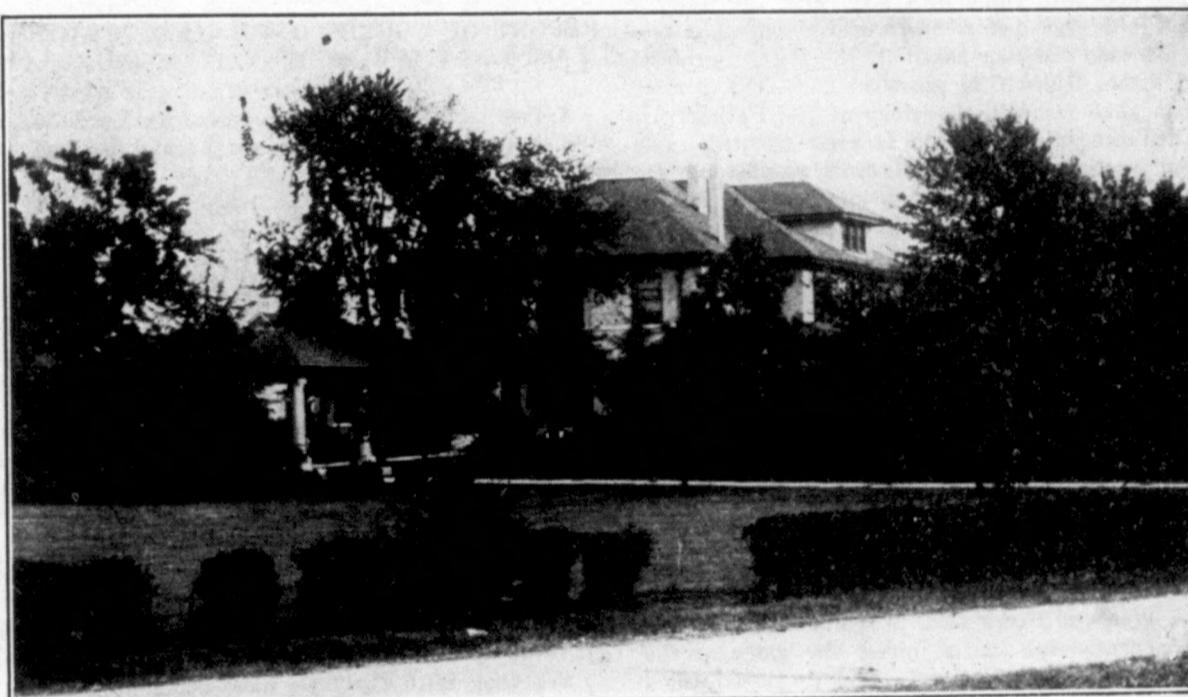
It would seem that the time has arrived when help and suggestions should be given to our pastors and leaders. Surely we must have some wisdom in our own ranks, men who know and revere our Baptist position and at the same time realize that in worship and praise we have one of our most vital agencies for Kingdom advancement.

Other denominations are giving church music serious consideration. Several have taken ad-

(Continued on page 5)



AIRPLANE VIEW OF LELAND



HOME OF MRS. W. B. SWAIN—HOLLYKNOWE



TRACTOR FARMING NEAR LELAND

## AND GLORY, FOREVER

Margaret M. Lackey

(The devotional used by Miss Lackey the second day of the Convention.)

And Paul Prayed:

In Him we have this fearless confidence and boldness of access through our faith in Him. For this cause I bend my knees before the Father, from whom every fatherhood in heaven and earth is named. Praying Him to grant you, according to the riches of His glory, to be strengthened with might by His Spirit in your inmost being. That Christ may make His home in your hearts through your faith; that ye may be so deeply rooted and so firmly grounded in LOVE, that you may be able to comprehend with all the saints what is the breadth, the length, the depth, the height, and to know the love of Christ, which transcends all knowledge, that ye may be filled with all fullness of God . . . It is my prayer that your love may abound yet more and more . . . so that you may be pure and blameless, until the day of Christ, being filled with the fruit of righteousness, through Jesus Christ, to the glory and praise of God . . . May the Lord Himself, and God of our Father, who has loved us and given us eternal encouragement, and a good hope of grace,—comfort your hearts and establish you in every good word and work . . .

And Jesus said:

Thine is the kingdom and the power and the glory forever . . . Ye shall receive power, and ye shall be my witnesses . . . Father glorify thou me with thine own self, with the glory I had with thee before the world began . . .

Because the Son asked it, the Father granted it. Jesus Himself is glorified . . . The Son of man shall come in the glory of His Father . . . when the spirit of truth is come he will guide you into all truth . . . He will glorify me. He will take of what is mine, and make it known to you . . . Worthy art thou our Lord and our God, to receive the glory and the honor and the power . . . Give glory and honor and thanks unto Him who sits on the throne; to Him who lives forever and ever . . .

Yes, Jesus is glorified. And what does that mean? I do not know. It is something so utterly beyond the comprehension of this human imagination that I can simply revel in His word concerning it. And be satisfied until I awake in His glory . . .

Not only shall Jesus be glorified, but His people shall be glorified . . . Did not I tell you have if ye would believe, ye should receive the glory of God? . . . We all, with unveiled faces, reflecting like a mirror the glory of the Lord, are ourselves being continually transformed into the same likeness.

From glory to glory. Then you will do all things to the glory of God. The Lord will give grace and glory. No good thing will he withhold from them that walk uprightly . . . His daughters shall be all glorious within . . . All the people rejoice for all the glorious things that are done by Him for He delivers from the bond of corruption into the glorious liberty of the children of God . . . My soul thirsteth for thee to see thy power and thy glory . . . Thou shalt guide me with thy counsel, and afterward receive me to thy glory.

A legend tells us that when Lucifer, the fallen angel, was thrust from heaven to hell he was heard to say: The things I miss most, being cast out of heaven is THE SOUND OF THE TRUMPETS . . . When other ages had gone by, the Lord Jesus was commissioned by His Father to come and pay the full price for the salvation of a lost world . . .

Doubtless He grew lonely at time, as He wended His way up mountain sides, or stood in the midst of the unsympathetic throngs. Doubtless He was more lonely than human hearts can ever conceive . . . If Lucifer, the devil, missed the sound of the trumpets UP THERE . . . what must the Son of Glory have missed!

There fell on a day when His disciples, realizing a heart need, said, Lord, teach us to pray. And He taught them in words and phrases that

embraced every possible need of a sin sick world . . . As He was climaxing His amazing prayer, methinks the sound of the trumpets, UP YONDER must have thrilled His soul, as they gave a clearer, sweeter, more far reaching blast than did that sound that John was privileged to hear on Patmos. He gave utterance to the echo of that divine music by proclaiming, Thine is the kingdom and power and the glory forever.

The trumpet of the kingdom. Its resonant call will swell and reverberate till all the ends of the earth shall hear. It is the trumpet of the Holy Spirit welcoming you into the kingdom. The trumpet of Power. First soft and low as was the small voice that strengthened Elijah's fainting soul; then louder and deeper till its furious force expresses the Lord Jehovah in His mightiest outpourings. The trumpet of God the Father which enriches you with His power. Then the trumpet of Glory. Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O, Jehovah, beside Thee, what thou hast prepared for them that wait for thee. The trumpet of Christ Jesus the Saviour which glorifies you. Unitedly they are sounding to us today to lift up His ensign upon the mountains, that all the inhabitants of the world may hear . . . Shall we be deaf to them?

When all my labors and trials are o'er,  
And I am safe on that beautiful shore,  
Just to be there with the dear Lord I adore,  
Will through the ages be glory for me.

—o—

REPORT OF CORRESPONDING SECRETARY  
TO STATE W. M. U. CONVENTION

Fannie Traylor

A few days ago, I saw a Kentucky Cardinal and his mate, from my window. I watched them as they darted back and forth from one tree to another—finally I saw him with a mouth full of straw, then I knew they were planning a new nest. They went into a high thick shrub and I had a hope they were planning to build there—evidently their God-given instinct led them to decide it wasn't quite safe in that spot for they moved on.

My mind turned to the building effort put forth by the women of Mississippi in 1936, in building a great Missionary structure and of all the materials—programs, personalities, prayers and power that contributed to the progress made in His name. As I summed up the activities, the gifts, the increases and decreases, I wondered if we were always as wise as the Cardinals to observe the difficulties and dangers as pointed out to us by His Spirit.

"Together With God" we have made progress along many lines but as I call your attention to the number of organizations as compared with last year you will think we are going backward. Our number is 1,890 or a net loss of 369. However, for the first time in five years we have attempted to cull from our roll all organizations we have reasons to believe are no longer alive. We have been very cautious in our investigations, having sent questionnaires to all names of presidents on our mailing list and then after not getting any reply from either, we sent the list not heard from to the faithful superintendent who checked them again. When they pronounced them dead the names were removed from the list. Did we fail to put into these organizations the proper material? Did we let lack of missionary material and discouragement destroy our beginning?

Our full graded A-1 organizations this year are as follows: Brookhaven First; Calvary, Tupelo; Griffith Memorial, Jackson; Jackson First; Lake; Laurel First; Rosedale, and Sunflower.

And Honor Churches are: Crosby, Drew, Glendale, Lebanon Association, Lake, Leakesville, Salem, Wathall Association, Sardis, Shaw, Tyler, Parkway, and Vicksburg First.

"Together With God" we builded well in gifts for 1936. Our total gifts were \$73,709.62, an increase of 28% over 1935. Last March we gave \$8,107.99 to Annie W. Armstrong Offering; September \$7,109.00 for Margaret Lackey Of-

fering, and in December \$14,827.15 to Lottie Moon Offering for Foreign Missions. A larger per cent of the societies having a part than in 1935. Included in these gifts we have 1,554 paid up debt-paying pledges to the State and South-wide causes.

In the observance of the Forget-Me-Not program last year we gave \$150.00 to the Elizabeth Lowndes Scholarship and \$150 to the Mrs. Eager Fellowship Fund. We also met our apportionment to Training School Expense, Margaret Fund, the three Training School Scholarships and the three State Scholarships.

In spite of the continuous rain throughout the month of January 1,585 women attended the 17 Institutes for the study of the Year Book and we have sold 580 of the 1937 Year Books, which is an indication of more efficient leadership. The Officers' Guide Book is still popular and being generally used. Another group of meetings that is producing rich fruitage is the Clinics held last October for our associational superintendents and young people's leaders. 76% of our superintendents were in attendance. As a result we have a group of associational leaders second to none in any of our Southern States. They are leading their women into a unified effort in Kingdom building.

We have been negligent in using our Standard of Excellence. To correct that weakness we have introduced the Record Chart, on which circle chairmen or presidents of small societies can keep an individual record of each woman. This will strengthen the whole society. Although we introduced this Record Chart in January of this year we have sold around 300.

Immediately following a call made last July for White Cross material to be sent to our Mississippi Baptist Hospital, the women showed their interest and desire to help by sending 560 sheets, 760 pillow cases, 2,299 towels, 180 scarfs, 1,257 bath rags, 1,413 cakes of soap, some Bibles and miscellaneous articles.

As our Kentucky Cardinal was looking for a place to hide its nest where enemies would not destroy it, our women are fortifying their minds against missionary enemies that will destroy their desire for Kingdom building by hiding missionary facts in their minds through Mission Study. We have had an increase in Mission Study Classes and also an increase in the number of tithers. I cannot determine the exact number because as yet only about 51% of the Societies have reported to me. The same is true regarding those doing Personal Service.

The Missionary Library Fund was used to send magazine subscriptions to the following missionaries: Miss Pearl Caldwell, Rev. and Mrs. H. P. McCormick, Mrs. J. H. Rowe, Dr. and Mrs. S. E. Ayers, Miss Auris Pender, Rev. and Mrs. J. Franklin Ray, Mr. Henry Leo Eddleman, Miss Minnie Landrum, and Miss Juanita Byrd.

Our District Chairmen revealed the quality of their building by their district meetings in June. They are becoming a great inspiration to our women each year. We were greatly benefitted in these meetings last year by Miss Mallory's enthusiastic and informing messages.

An accurate account of my field engagements is not given here but I attended each of the Institutes for the study of the Year Book, each District Meeting, each clinic for associational officers, a great number of annual associational meetings and rallies, Mission Study classes and local W.M.S. It has been a joy and inspiration to join hands with every State, district, associational and local officer in building a great missionary structure that will withstand all the difficulties that surround us and that will bear fruit throughout the years to come.

—BR—

Dr. S. E. Tull has resigned the pastorate at Middlesborough, Ky., and we understand it is his purpose to locate in Mississippi and do evangelistic work. His many friends here will welcome him back to Mississippi. He was pastor some years ago at Kosciusko and later at Greenwood.

Thursday, June 3, 1937  
The Bap  
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## The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

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P. I. LIPSEY, Editor  
A. L. GOODRICH, Cir. Manager

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## EAST MISSISSIPPI DEPARTMENT

By R. L. BARNARD

### THE CIGARETTE

I was glad to notice that the Southern Baptist Convention in its recent meeting at New Orleans resolved against the smoking of cigarettes. The habit has become so common among both men and women, boys and girls, that our people are seemingly afraid to speak against the evil. A few had the gall to speak in favor of the use of cigarettes, but the mass of those attending, according to reports was against them.

Nothing good can be said in favor of smoking. Some unscrupulous advertisers try to make out a case in their favor, but they know that the things they say are false; smoking cigarettes never help any one, but have sent millions to a premature grave. The only benefit that comes from the use of cigarettes is the money the manufacturers and dealers make off them.

In a recent issue of the Christian Herald, Blanch Bayliss had an article on "No Thank You, I Don't Smoke" that should be read by all cigarette smokers and especially all women and girl smokers. She proves that when one smokes them for a short while that it is next to impossible to leave it off. Any practice that will chain a habit to us in a short while is a habit that harms and should be treated as a deadly malady.

She writes: "One manufacture suggests, rather too confidently perhaps, that we ask our doctor about a 'light smoke.' Not only my doctor, but numerous other doctors responded to my question by telling me that the medical profession is becoming increasingly awake to the very serious reactions of the human body to even 'a light smoke' and I am appalled at their dire predictions of the possible effects upon a future generation to be born of mothers who smoke." This is how one sensible woman speaks about cigarette smoking.

Perhaps at least one-third of all fires are started by cigarette smokers. They become very careless with

their stubs, throw them in the corner or in the waste basket and soon a fire is started. One of the best buildings in Jackson was seriously threatened with destruction by fire recently because some cigarette sucker threw his, or her, stub in a trash pile. It is too dangerous to be continued.

So I for one am ready to start a crusade against the cigarette. Some tell me that it will do no good, too many smoke. But it is worth the effort.

—o—

The North-Central Baptist Bible Study Assembly met with Fellowship Baptist Church, Bellefontaine, Miss., Monday, May 24th. A good attendance and a splendid program was rendered. The Bible study was Acts 25-28, finishing the book. It was decided to begin the study of Romans in June, meeting to be held with Cascilla Baptist Church, 10 miles northwest of Grenada, Monday, June 21st.

Rev. F. Z. Huffstatter delivered a splendid sermon on the subject, "Justification, Righteousness and Redemption," Rom. 3:24-28. About twenty preachers were present and a number of visiting laymen and ladies. The local attendance was very good. The ladies supplied a splendid dinner at the noon hour. Among the visitors were Rev. L. T. Grantham and family of Philadelphia, Miss. Had a good day.

On the wall of Fellowship Baptist Church, Webster County, hangs the picture of Rev. A. B. Hicks. He was licensed and ordained by this church and then served it as pastor for 35 years, until his death. His father was its pastor ahead of him and his son, Rev. J. W. Hicks, is the present pastor. Rev. R. B. Hicks, another son, is developing into a splendid preacher.

Brother Lunsford Heath, son of Deacon J. E. Heath of Duck Hill, is in Baptist Bible Institute studying for the ministry. His father is not a preacher, but he gives us some good sermons through the Baptist Record.

The Vacation Bible School is set to begin with Coffeeville Baptist Church June 14th. Miss Elizabeth Williams, daughter of Rev. Owen Williams, will lead. She will be ably assisted by Miss Clara Denley, Miss Bonnie Clements, Miss Beth Criss, all college graduates or students, and others. It will continue for two weeks. The revival meeting will begin shortly after the VBS closes, with Dr. L. B. Campbell preaching.

Brother Berry Chandler is 79 years old and his good wife is 73. They are loyal members of Pleasant Grove Baptist Church, Yalobusha County. They are infirm and in poor financial circumstances but they always make provision to keep the Baptist Record coming. He makes baskets, bottoms chairs for a living but loves his Lord well enough to pay for the Record. Some more able should be ashamed.

I noticed in the papers the account of the death of Mrs. Merrill, of Carrollton, Miss. She was the widow of the late H. E. Merrill. She was one of our good women and had led a useful life. Sympathy to the bereaved children.

### FORTY-FIRST AVE., MERIDIAN

—o—

We begin our revival meeting at Forty-First Avenue Church June 9 to run through June 20, divided into two periods. The first period from the ninth to the thirteenth will be under the leadership of the young people when Rev. W. L. Sewell, ministerial student of Mississippi College, will be the preacher and Jesse L. Boyd, Jr., music student of the Louisiana State University, will be in charge of congregational singing and director of the choir, and Miss Marie Coats, Meridian High School graduate, will be accompanist.

Brother Sewell is a member of the Forty-First Avenue Church and the congregation is glad to have him come back to us for this series of evangelistic meetings led by the young people of the church.

From June 13th to the 20th the pastor, at the request of the church, is to do the preaching and Mr. Robert L. Cooper of Aberdeen, Miss., will be with us to direct the congregational singing and the choir.

Pray for us that we shall have a gracious revival among our membership and that many may be led to Christ for salvation.

Sincerely,  
J. L. Boyd, Pastor.

—BR—

### S. S. ATTENDANCE MAY 30, 1937

Jackson, First Church	874
Jackson, Calvary Church	938
Jackson, Grif. Mem. Church	...
Jackson, Davis Mem. Church	196
Jackson, Parkway Church	175
Jackson, Northside Church	121
Laurel, First Church	448
Laurel, West Laurel Church	430
Laurel, 2nd Ave. Church	267
Laurel, Wausau Church	73
Meridian, 41st Ave. Church	276
First Church, Brookhaven	461

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### B. T. U. ATTENDANCE MAY 30th

Jackson, First Church	98
Jackson, Grif. Mem. Church	...
Jackson, Davis Mem. Church	80
Jackson, Parkway Church	30
Jackson, Northside Church	30
Laurel, First Church	100
Laurel, West Laurel Church	132
Laurel, 2nd Ave. Church	78
Laurel, Wausau Church	35
Meridian, 41st Ave. Church	55

—BR—

Those who were graduated from Mississippi College this session with special distinction are Robert A. Carsley, Bolton, Bowen C. Dees, Clinton, Thomas D. Fontaine, Jr., Utica, Hugh Clifton Gullidge, Big Creek, Irene Kennedy, Calhoun City, Genevieve Stuart, Clinton and John Weems, Jr., Meridian. Graduated

—BR—

The Trotter medal given annually for the best original address by a junior in Mississippi College, was this year won by John McGinnis of Hazlehurst. The two medals given for excellence in extempore debate by Dr. J. W. Lee of Batesville and Dr. Emerson of Hernando, went this year to Hugh Brimm of Memphis and Bowen C. Dees of Clinton.

**SKIN IRRITATION of Babies**  
Diaper rash, chafing, eczema itching—eased at once by pure, mild  
**Resinol**

At Morton Pastor C. O. Estes reports a B. T. U. training school in progress with 52 enrolled in five classes and brother Auber J. Wilds in charge.

—BR—

with distinction were G. A. Bynum, Laurel, Raymond C. Andrews, Comanche, Iowa, Maxine Cox, Crystal Springs, William A. Huff, Forest, Mildred Hughey, Clinton, Ronald A. McGee, Philadelphia, Irvin Mauldin, Ripley, Chester A. Molpus, Meridian, Leroy Montgomery, Bude, Albert Powell, Coldwater, Eva Ready, Leaf, William L. Sewell, Meridian, Wayne Shoemaker, Bay Springs, William J. Simmons, Jackson, Russell Walton, Union, Howard Weaver, Lake, and E. F. White, Jr., Houston.

—BR—

Announcement has been made of the approaching marriage on the eighteenth of June of Miss Hasseltine Byrd to Mr. Jewel N. Ball of Tylertown. Miss Byrd is one of the five daughters of Dr. J. E. Byrd who has for thirty years led the Sunday school forces in Mississippi. She is an alumna of Mississippi Woman's College and has recently been teaching in Tylertown. The marriage is to be solemnized in the Baptist church of Mt. Olive where the father and mother of the bride elect make their home. For them the Baptist Record and all its readers wish a long, happy and useful life.

—BR—

One of the most interesting incidents of the commencement exercises of Miss. College was the presentation of the first installment of a scholarship fund in honor of Prof. Murray Latimer who has taught for 40 years in the college. This was done by his son, Dr. John Latimer, of Washington, D. C., who presented it in behalf of the five children of Prof. Latimer, two sons and three daughters: Dr. Murray Webb Latimer of Washington, an influential member of the federal social security commission; Dr. Jno. Latimer, head of the Department of Greek in George Washington University; Mrs. Margaret Latimer Buckley, whose husband teaches in M. S. C. W.; Mrs. Catharyn Latimer Monroe, whose husband teaches in Brown; and Miss Elizabeth Jane Latimer, a student in Mississippi College. The presentation was made in a most appropriate and brief address. The honor is well bestowed and amply deserved. It has been the editor's privilege to live next door to this family for thirty-seven years, and each year has added to our appreciation of their worth and to the strength of our friendship.

### CARDUI Has Helped Many, Many Women

Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow directions for its use. (Pronounced "Card-u-i.")

## Sunday School Lesson

Prepared by  
L. BRACEY CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

### Lesson for June 6 A GOD-CALLED MAN IN A GOD-SELECTED FIELD Genesis 41

—o—

Introduction. It is related that at a gathering of the great writers of one of our cities, it was proposed that each guest should write upon a piece of paper the name of the short story which he or she considered best of all literature. When the papers were gathered it was found that every one of the guests had written as first choice the story of Joseph. The editor of this column sat and read the entire story, and then read it as his contribution to the meeting at the prayer meeting hour of his church, and counted the time more profitably spent in the edification of his people than could have been possible had he or any other brother present made "a talk." This story possesses all the elements of a perfect plot; indeed, a double plot, that concerning Joseph and that concerning his brethren; and the two are most skillfully interwoven. It presents the struggle between virtue and vice which constitute the world's greatest tragedy or highest triumph. The main reason for the popularity of the story is that it comes out so happily, lifting its hero from the depth of misery to the height of deserved prosperity.

Let us not fail to see in all this story the influence of the ruling and overruling Spirit of God. This is the story of how God allowed a fine-souled lad to be brought low where the rough stones of God's providences might polish him into the fine surface, and the ardent fires of God's refining furnace might temper him into the strength which his exalted destiny would demand of him. It is a convincing evidence of God's goodness that He finds and tempers and grinds men whom He would exalt into high station.

As a lad Joseph no doubt needed to learn humility. He told his first dream to his brothers, and who shall say what was exactly the manner of his telling of it? The story of his second dream, wherein his brothers not only, but his parents, as well made obeisance to him, came to the ears of his father. Did Joseph tell his father this story? At least, his father spoke to him and told him angrily what he thought of such a dream. Perhaps it is not too much to say that Joseph thought of himself more highly than he ought to have thought. His God would get that spirit of a too-lofty self-esteem out of Joseph.

Sent to seek out his shepherd brothers, Joseph showed himself courageous in his search and obedient to his father. He exhibited the

qualities of which God can make a great man. Cast by his envious brothers into a dry cistern and then sold by the same brothers into slavery, Joseph showed himself to be made of fine and strong material. In temptation he was firm for the right, and in prison he kept his soul in tune with the heart of his God, who showed him meanings of dreams which baffled the ingenuity of any intelligence not illuminated by the wisdom of God.

#### I. Joseph in Prison (Gen. 39:21-40:23).

The important thing in this division of the story is not that Joseph was in prison, but that God was with Joseph.

This is the important thing: That God was with Joseph and that God made Joseph an adornment to the prison. Here as elsewhere, Joseph had continued evidence of the worth of a daily walk with God. What man would pick a prison as a trying place with God? But it was in prison that God showed John Bunyan the allegory of The Pilgrim's Progress, next to the Bible the most widely read book ever penned by the wrist of man. It was in prison that Paul was given to look deepest into the well of truth; it was in prison that John looked through heaven's open door; it was in prison that Peter had his demonstration of God's power to deliver from the jaws of death; it was in prison that Joseph saw God's mercy. Prison or palace, brow of mountain or bottom of valley, solitude of desert or din of great city, what difference, if God be there?

"Content with beholding His face,  
My all to His pleasure resigned,  
No changes of season or place  
Would make any change in my mind:  
While blest with a sense of His  
love,

A palace a toy would appear;  
And prisons would papaces prove,  
If Jesus would dwell with me there."

Who would select a prison as an arena in which to render service to God? Maybe you would not, nor would I; but, were either of us cast into prison, would it not be right and proper for us to serve God there? "If our profession and our communion with God, our dependence upon Him and our consciousness of help from Him, strengthen us in prison, we have His promise that we shall not forever abide there." "Seest thou a man diligent in his business? He shall stand before kings." So was Joseph diligent in business, serving the Lord, and there came a day when he stood before the greatest king alive, gave him God's interpretation of a dream which foretold the coming of a crisis in world affairs, and gave the king counsel which undoubtedly averted dire disaster to all the then known world.

A prison! That is a poor field in which to serve. Your village, your farm, your town, a narrowly constricted place? I now know how you feel. I have felt that way many a time. I have felt that way so recently that I am ashamed of it. When my better self comes uppermost, I know that I should rather pray God to make me large enough for the place I occupy than to give me a larger place in which to rattle around. Why should a minnow

demand all of Lake Michigan in which to swim? An alligator wants all of Lake Pontchartrain in which to wallow? A professing Christian wants a whole city in which to witness while there remain lost children under his own roof? A little preacher sighs for a pulpit in a big city while soul after soul from within the circle of the influence of his church goes each year sobbing out upon the dark surface of the shoreless sea? Sing the praises of God at midnight in your prison cell, glean for Him within the field where now you labor, sow for Him beside the waters which run past your gate, and He will lead you as pleaseseth Him.

#### II. Joseph Before Pharaoh (Genesis 41:4-44).

Who brought Joseph before the king? I am not asking by whose hand he was brought, or under circumstances in which what men were actors was he brought? But who brought him? There is one possible answer to that question. Joseph's brothers sold him into slavery in Egypt, and they thought they had disposed of him, but there came a time when Joseph himself realized the truth, and knew of a truth how he came to be in the land of Egypt. He spoke thus to his brothers when he made himself known to them, after he had attained a position second only to that of the king: "It was not ye that sent me hither, but God; and He has made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt" (Genesis 45:8).

Pharaoh dreamed a dream, a dream in which God spoke to him of that which was to be, but there was among his wise men none who could tell Pharaoh the meaning of it. Certainly! The wise men of this world are fools in the sight of God. The foolishness of God, is wiser than the wisdom of worldly men, however wise they may think themselves. And when the wise men of his court were unable to interpret the message which the living God had sent the king in his dream, his butler remembered a man in prison, who two years before, had told him and another prisoner what God was saying to each of them in a dream. The king sent for Joseph because he dreamed a dream, and the great God had nothing to do with it, after all; it was a matter of a dream. Nay, but God can use a dream to lead men who have sense. He flashes a message through the smile on the face of a baby. He sends His message through the speech of a man who is engaged in what he thinks idle talk. Our Lord realized the possibility of this very thing when he asserted that men should be judged by their speech, and that for every word, even every idle word, which men should speak, they shall give account.

God was not restricted to any particular way, is not now restricted to any particular way, of revealing Himself to men and of

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speaking His will to them. Will you say, "Oh! God no longer speaks to men in visions and dreams, in shower and shine, in starlight and morning glory." Fool! God does as pleases Him, and, if He pleases to call to men through the couch of suffering or the lilt of happy laughter, who are you to prescribe methods to God? So He spoke to Pharaoh in a dream and Pharaoh could find no worldly wise man among his Ph.D.'s to give him answer, and a butler remembered another man in jail, and this prisoner was commanded to stand before Pharaoh.

Joseph the prisoner was commanded to stand before the King, and Joseph had sense enough to recognize the source of that command.

So Joseph prepared himself to represent God, laid aside his notions of how a man ought to dress himself and prepare his face and attune his heart when about to fill the role of ambassador of God in the court of a strange king. Joseph got ready, made preparation, to represent God on a great occasion. So Joseph came and stood before the King and heard the king say that Joseph had made a great reputation for himself, and that he had been sent for because of his reputation. Mark Joseph's sane reply.

"It is not for me; God will give Pharaoh an answer of peace" (Gen. 41:16); "What God is about to do He has showed to Pharaoh" (Gen. 41:25); "As the dream was twice repeated to Pharaoh, it is because the thing is established by God and God hastens to do it" (Gen. 41:32).

Give glory to God! I ought to do that always. When some fine brother tells me what a remarkable preacher I have become, or some good sister writes my wife out of a sister state to tell her what a remarkable preacher my wife has married, I play the fool when I allow a feeling of self-esteem to make me forget that God does all of worth that my hands accomplish. Joseph gave God the glory, and then gave God's answer, and followed that with God's counsel as to how Egypt and the surrounding countries were to be preserved.

#### III. Joseph Exalted in Egypt (Genesis 41:37-49).

"The thing was good in the eyes of Pharaoh and in the eyes of all his servants." God gave the king the wisdom to see that Joseph had spoken well, and Pharaoh chose Joseph to execute the counsel which Joseph had given. And Joseph walked becomingly before God, and hearkened to the counsel of God, and did the will of God. This did Joseph

(Continued on page 15)

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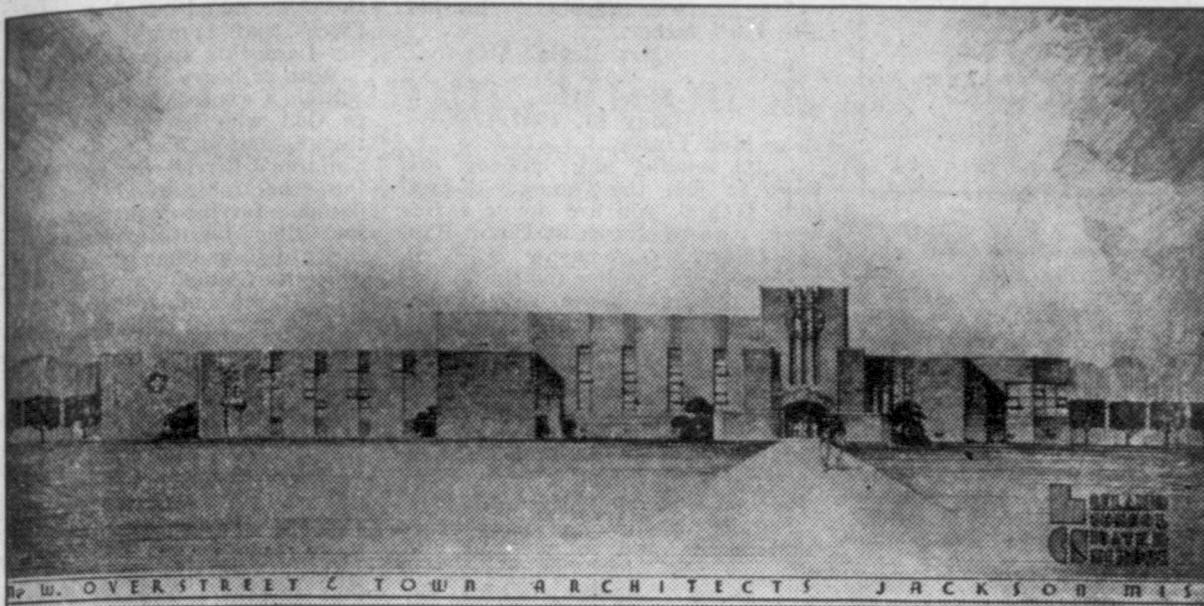
Observation with the smallest group discuss a commoners invariably about the appearance and of their concern that soon after the Leland Garden that small group their enthusiasm of planting the city. As a result Leland today and their handiwork.

Considerable at the expense first few years of and it had been established when the of the Mississippi destroying all plant yards full of deer Garden Club ad pended for a the spring of 1928 and the memory to work with the reclaim the dev grounds. As we look at the rapid progress made since that

In 1929 the State Federation Clubs which was an event. Another that year was the \$1,000.00 by the Garden Club use banks of Deer Creek through Leland project was started been continued —the shower of the bridges, the myrtles, and much been added from

In 1931 a new written and adopted in inadequate f membership, having of sixty. In 1932 event in the history staged—Leland entertaining the of Mississippi, taking an elaborate the banks of the opposite the Rose High School.

In the year of building a club necessity since membership may admit more men



## THE LELAND GARDEN CLUB

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Observation will show that even the smallest groups who meet to discuss a common interest in flowers invariably become concerned about the appearance of their homes and of their community. So it was that soon after the organization of the Leland Garden Club in 1923—that small group of women turned their enthusiasm toward the project of planting the neutral grounds of the city. As a result, we look around Leland today and see the beauty of their handiwork.

Considerable planting was done at the expense of the club in the first few years of their organization and it had become fairly well established when the 1927 flood waters of the Mississippi swept the city, destroying all plant life; leaving us nothing but stretches of mud and yards full of dead plants. Though Garden Club activities were suspended for a time, early in the spring of 1928 a meeting was called and the members went promptly to work with renewed courage to reclaim the devastated yards and grounds. As we look back, we marvel at the rapid progress that has been made since that time.

In 1929 the Garden Club joined the State Federation of Garden Clubs which was a very important event. Another important event of that year was the appropriation of \$1,000.00 by the City Council for Garden Club use in beautifying the banks of Deer Creek that flows right through Leland. This creek bank project was started in 1930 and has been continued to the present time—the shower of red roses flanking the bridges, the beautiful crepe myrtles, and multiplied shrubs have been added from time to time.

In 1931 a new constitution was written and adopted, the old one being inadequate for the larger membership, having reached the number of sixty. In 1932 the most important event in the history of the club was staged—Leland had the honor of entertaining the State Garden Clubs of Mississippi, the chief feature being an elaborate pageant shown on the banks of Deer Creek just opposite the Rose Garden of Leland High School.

In the year of 1932 the idea of building a club house was born of necessity since the already large membership made it impossible to admit more members and there was

a long waiting list. Mr. Geo. Breisch offered a most desirable lot for the club house, north of the creek and west of Breisch addition. An architect was employed to draw a plan which was accepted by the club. In 1935 Mrs. A. O. Huddleston was elected president of the club and continued the work of securing funds with which to build the club house. The finance committee, headed by Mrs. Huddleston canvassed the business districts of Leland and Greenville for donations which amounted to \$1,000.00. This plus the \$200.00 donation by the McDowell Club, \$1,000.00 from the City Council, numerous private subscriptions, and funds for labor by Washington County E.R.A. soon saw the project materializing. 1936 saw the club house completed and the Garden Club happily holding "open house" therein. Leland rejoices in the possession of this beautiful structure that marks an important milestone in community achievement.

—BR—

## LELAND'S INDUSTRIAL PROJECTS

By Royal Frasier  
Editor Leland Enterprise

—o—

Although Leland is essentially an agricultural community it is rapidly going in for industry. The biggest industries are centered around the growing of cotton and the processing of cottonseed products. While there are four gins in the city and a dozen or more within a radius of six or eight miles, the Leland Oil Works, processors of cottonseed, is the biggest single industry in the city.

The Leland Oil Works is one of the largest and most efficiently operated in the state. It has shown a steady growth in magnitude of operations during recent years, and runs 24 hours a day almost the entire year. Thousands of tons of oil, meal cake and hulls are shipped to all parts of this country and to foreign countries. Also linters are one of the principal by-products. Linters are used extensively in the manufacture of rayon, and hundreds of other products containing cellulose.

Although Finklea Brothers Crop Dusting Company is not the biggest and oldest industry in Leland it is the fastest growing and perhaps the most unique. It uses a fleet of 25 airplanes for combatting insects that damage and destroy crops. And the unique phase of this industry is

that Finklea Brothers, near their airport manufacture the Calcium arsenate used in their poisoning work. This chemical plant is said to be the largest of its kind in the world. It turns out 20 tons of poison dust a day, and has been running day and night for the past ten weeks in preparation for insect hazards that may develop over the cotton belt late this summer.

The Leland Compress and Warehouse Company is one of the most efficiently operated in this section. It has storage space of about 15 acres, and generally is filled to capacity the latter part of each season.

Another new industry but well established in the Leland area is Dean Broom Factory. From the Dean plantation is harvested each year sufficient corn broom straw to manufacture the hundred thousand brooms annually turned out by the plant.

The famous village of Stoneville adjoins Leland on the west and is known around the world for its breeding of cotton strains. Stoneville Pedigreed Seed Company has developed some of the leading strains of cotton now planted over the entire belt. Its shipments of seed go into a number of foreign countries, including Argentina, Russia, China and Brazil.

One might expect to find here such a seed breeding firm since Leland is located in the center of one of the world's most prolific cotton producing areas. Bolivar, Sunflower and Washington Counties, which adjoin in the middle of the Delta, are the state's three leaders in production of cotton. Leland is near the geographical center of Washington County.

In recent years planters of this section have turned toward power farming, using tractors and multiple implements. Four-row implements are rapidly growing in popularity.

—BR—

The church at Florence (Steen's Creek) has called Rev. Floyd Britt of Silver Creek for half time.



HOLLYKNOWE  
Plantation Home of  
Mrs. W. B. Swain

—o—

There are many beautiful homes in and around Leland. Hollyknowe, the country residence of Mrs. W. B. Swain, is a model of modern plantation home architecture. The house of attractive brick construction, was built by the late Mr. W. B. Swain and stands amid spacious grounds beautified by well-ordered planting of trees and fine broad-leaved evergreens. Flowering shrubs and flowers grow in the gardens in rich profusion. An attractive feature of the lawn is a naturalistic pool with overhanging branches, and a deep iris border, which forms a picturesque and restful retreat. Here the grey geese find a home the year round, adding beauty to the wide stretch of lawn. Hollyknowe Plantation is four miles east of Leland in the Bogue Falaya country.

—BR—  
On Sunday, May 23rd, a license to preach will be issued by the Lexington Baptist Church to Mr. Henry Chisolm, a group of Holmes County ministers to assist the pastor in the special afternoon service in which this young minister is given Godspeed. He plans to enter college this fall, and the Seminary later. Lexington is not his native home, but is proud to have had a share in his development.—Judson Chastain.



Our new song book of 96 pages compiled by Mr. B. B. McKinney. One hundred and eleven standard hymns, gospel songs, new songs, choruses. Round or shaped notes. A book designed for use in revivals, assemblies, conventions and church groups. Hundred, \$12.50; fifty, \$6.25, carriage extra. Dozen, \$2.00; single copies, 25c, postpaid.

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## The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Mrs. Austin's letter just did get here in time to go to Jackson for last week's paper. I didn't have a chance to acknowledge it in my letter, even. But we are always glad to hear from her, and get the dues for her club, which she so cheerfully sends. She is one who loves the Lord and His work. And that reminds me that we have a new quarter-to-two club to report this week. We are glad to welcome Annie Jane Bryant as club No. 4. But don't you think we ought to have more than four? I'm sure there are many of you who could get together five nickels or two dimes and a nickel, during a whole month. Why not try it? It's not near as hard as you might think. I'm trying it myself.

Brother O. H. Anderson, superintendent of Shiloh Sunday school, sends us his Sunday school's offering to the Orphanage, and it gives us pleasure to add this to our offering, and send it to the orphan children. We have to do mighty little begging for the orphans, don't we? People want to give to them.

And here comes this morning a letter I have been thinking about and wanting. It is from Miss Mildred, and I am sure it will make you love her more when you read it. How appreciative she is of the scholarship fund we furnished for her expenses at the B. B. I. during the session just closed! And thoroughly she has used all the benefits that came to her during that session, making her better fitted for the mission work she hopes to enter upon when this period of training is over! She sends you special love and gratitude for what you have done for her through the opportunities of the past year. And now we have set to work on the scholarship for her use during the next session, which opens early in September. The scholarship you will recall is for \$160.00, and it is our desire to have half of it ready when the B. B. I. opens. I wonder if you have been reading, on our page each month, the statement of our gifts to our two causes for that month? If you have been doing this, you will see that we have not been giving to our scholarship enough to come to \$80.00 for our B. B. I. girl by September. Now, I hope we will try to make that total for scholarship a little larger each month than it has been. If those who are already giving to it do not feel that they can do more now for it, I wonder if some of the many Baptist boys and girls in our state who have not been giving to Miss Mildred, would not be glad to make a small gift each month? Well, I'm leaving that to you, and you must pardon me for talking so much about giving (which Paul calls "this grace also"), and next week, I'll try to be as mum as a mouse about it! (I think I can succeed!)

Abbie Miriam Clark sends some dues for Jeannie L. Club No. 3, and her birthday offering. She has been absent a few months, and we welcome her back.

Mrs. Mayo sends some more puzzles, at my request. They are a little different from the last ones, but not very. I hope you will enjoy them.

With love,  
Mrs. Lipsey

Bible Study No. 6  
ELISHA BRINGS BACK TO LIFE  
THE SHUNAMITE WOMAN'S  
SON

2 Kings 4:18-37

The little boy who was given to his father and mother in answer to Elisha's prayer, grew from boyhood to perhaps three to four years old. One day he was with his father

out in the field with the reapers. Suddenly, he turned from his play to his father, crying, "My head, my head," probably with a sunstroke. The father did not know the seriousness of his illness, so sent the little boy to his mother in the arms of the young workers. She held him in her arms till mid-day, and then he died, his spirit going back to God. His mother's mind turned to Elisha, and she laid her dear burden upon the bed in the prophet's chamber. She herself went and called her husband, asking him to let her have one of the servants, and one of the asses, to take her to see the prophet. He does not object, but asks her why she must go, that it is not the day for going to church service. She tells him that is all right, and when the servant has saddled the ass, and the mistress has told him to drive as fast as possible, they set out for Mt. Carmel, about 16 miles away, where Elisha is. From the side of this mountain, he sees her, and sends Gehazi to meet her, and to ask how each one of the family is. She only responds, "It is well," as though she might say, "They are in God's hands." When she reaches Elisha, her self-control almost fails her, and she runs and catches him around the feet. He tells Gehazi to let her alone, that some terrible sorrow is in her heart, and the Lord has not yet told it to his prophet. But when at last she is able to speak, Elisha knows that the precious only child has been taken away, for she cries in her distress, "Did I ask for a son? Did I not beg that you would not deceive me?" So he gives his staff to his servant, telling him to hasten to the child and lay this on the child's face. But the mother will not consent to leave Elisha, and together they go to that sad home. Gehazi gets there first, and lays the man of God's staff upon the child's face, but returns to his master with the report that he has not awaked. So Elisha goes up to his own room, to find the little dead boy, quiet in death. When he has closed the door, shutting out all others, he pleads with God for the life of the boy. He tries to impart to him his own warmth, putting his mouth upon the boy's, his eyes upon his eyes, his hands upon his hands, and warmth begins to come back to the cold body. Again he stretches himself upon the little one. God's power is at work, and the child sneezed seven times, and life further shows itself in the opening of his eyes. Then Elisha bids Gehazi call the waiting mother, and she rejoices to hear the prophet say, "Here is your son, take him up." She cannot speak, but her gratitude is shown as she falls at his feet, bowing herself to the ground. Then she takes the little fellow in her arms, again a little bundle of life, and goes out.

—  
QUARTER-TO-TWO CLUBS  
Club No. 1—Omega Hembree, McLain.  
Club No. 2—Mary Frances Head.  
Club No. 3—Mrs. Lipsey.  
Club No. 4—Annie Jane Bryant.

—  
BIBLE PUZZLE  
1. \_\_\_\_\_ Joseph's brother, caused him to be sold to the Medianites instead of being slain.  
2. \_\_\_\_\_ and Elisha, each smote the river Jordan with their mantle and the river divided.  
3. \_\_\_\_\_ and locusts were the food which John ate in the wilderness.  
4. \_\_\_\_\_ offered to give David his threshing plow on which to build an altar but David bought it.  
5. \_\_\_\_\_ refused to come at the command of King Ahasuerus, so lost her place as queen.  
6. \_\_\_\_\_ was a prophetess in Jerusalem.

7. \_\_\_\_\_ was Abraham's brother, also Lot's father.  
Mrs. Beulah Mayo

—  
Mize, Miss.  
May 21, 1937.

Dear Mrs. Lipsey:

I am sending my quarter and want to join the "quarter-to-two" club. I think you are doing a fine work. I go to church at Union Baptist Church. Our pastor is E. B. Shivers. I am teacher for the Junior class, although I am very young for it. But I like it, and am doing my best. I will finish high school next year. I am eighteen years old.

I like poetry very much and wish we had a page in the Record for it. I am enclosing a poem I made for Mother's Day for one of my pupils.

Your friend,  
Annie Jane Bryant.

I am so glad to get your letter and quarter, and to tell you that you are now our "quarter-to-two" club No. 4." Thank you for the poem. I like poetry, too, and sometimes write a little rhyme or two.

—  
Port Gibson, Miss.  
May 5, 1937

Dear Mrs. Lipsey:

I am sending you \$2.00, our quarterly offering for the Orphans' Home. As our Sunday school is small, the offering is small, though we hope to be able to do better soon.

We are asking you to send this to them. We have decided to send it every quarter, as the offering is so small, instead of every month. As superintendent, I am thanking you for your help.

As ever yours,  
O. H. Anderson, Supt.,  
Shiloh Sunday School,  
Port Gibson, Miss.

We thank you, brother Anderson, for sending your money through us, and we are glad to send it to the orphans for you. However, I am inclined to think you would get more if you took the offering often. But we are glad to send it according to your arrangement.

—  
Hattiesburg, Miss.,  
R. F. D. No. 1,  
May 24, 1937

My dear Mrs. Lipsey:

School has closed and it was a glorious year indeed. Thanks to the Children's Circle for giving me the privilege of attending such a great institution as B. B. I.! I received instruction, joys and blessings which I had never experienced before. Dr. Hamilton and the other members of the faculty are wonderful teachers who know the Lord and they thereby help the students to know Him better.

The Convention in New Orleans was the climax of the year's work. We had the pleasure of learning to know twenty-eight of our foreign missionaries, who stayed with us in the girls' dormitory during the Convention. It helped us to know how to pray more intelligently for them after being with them for a short time.

My summer vacation days will soon be over at home as I shall be in teaching Sunday school and B. T. U. study courses in Louisiana the third of June. Since there is such a great need for lost souls to be won to Christ, Bible study and evangelism books are to be the two phases of study. I am very grateful that I know the Savior who came "to seek and to save that which was lost." I ask a particular interest in your prayers and the prayers of

the other members of the Children's Circle that I might win many to the Lord this summer.

With a heart of love and appreciation, I express my gratitude first to God who is the giver of all things, and again to those of the Children's Circle who contributed to the scholarship fund and made it possible for me to attend school at the Bible Institute. I am looking forward to another great year there when the summer's work is ended.

With much love,  
Mildred Mixon

—  
Wesson, Miss.

Dear Mrs. Lipsey:

I have not written in a long, long time but now I want to start in again more regularly. I am enclosing \$2.00 for Jeannie Lipsey Club No. 3 and 11 cents for my birthday offering. My birthday was May 14. I am sending greetings and good wishes to Mrs. Lipsey and all the Club members who report through the Record.

With love,  
Abbie Miriam Clark

We are mighty glad to hear from you again, Abbie, and grateful for the money. We are all sending you and Lura and Canoy our love, and hope to have you again as regular members.

—  
BR

Dr. J. N. McMillin will preach the sermon and Dr. L. T. Lowrey will make the address before the graduating class of Louisville High School June 6 and 7.

—  
BR

Reference was made in the Record recently to acquittal of a bootlegger in Mississippi on the grounds that the present liquor laws are not valid because it was referred to the people and the people voted against licensing liquor. Since then the supreme court has declared the law valid, as anybody with a grain of sense knew it would.

—  
BR

The daily press reports efforts by Catholics in this country to prevent the bringing here of children from Loyalist families in Spain to be taken care of while their people in Spain are facing starvation. That is a queer roll for any group of people who claim to represent religion. The grounds of objection are that these children will be taken care of by communists! Then why not lend a hand and take care of them yourselves?

—  
BR

The Commercial Appeal honored all who honor "Mother Berry" by giving a full page write-up and pictorial presentation of her in the Sunday issue. There are few women in America who have influenced so many lives and all of them for their good. May her influence abide forevermore.

## Gray's Ointment

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## WORLD'S GREATEST BIBLE CONFERENCE

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Address all correspondence to WINONA LAKE BIBLE CONFERENCE.

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# Baptist Training Union

**Aim—Training in Church Membership**

**AUBER J. WILDS, General Secretary**

**OXFORD, MISS.**

**JACKSON, MISS.**

## Serious Thinking

We are studying in next Sunday's Sunday school lesson the life of one of the world's great characters. Joseph was a model young man and it occurs to us that this was no doubt the result of more than one thing. Along with God's plans for his life, no doubt the mother and father had given this child special attention as to his religious training from his infancy on. Certainly too much cannot be said in favor of early training, and today the parents who would be proud of their children when they are no longer children but leaders among men, will give special religious emphasis to the training of their children. May we suggest the example of prayer and Bible study. May we suggest religious magazines and books for the library table. May we suggest the example of regular church attendance, this includes the organizations of the church. How can a father expect a son to do better than he does? How can a mother expect the daughter to do better than she does? This IS serious thinking.

—o—

## They Are Beginning To Inquire

Already they are writing in asking about going with us on the bus to Ridgecrest. We hope to have several buses going from Mississippi. One association is working on one just for their association. That is a good plan, but if you want to go with the "Miscellaneous" group write now for particulars. The B. T. U. Conference is July 18-23. We will leave Mississippi July 16th and arrive back in the state July 25 if all plans carry. The minimum cost will be about \$23.00. Add to this whatever you desire to spend for extras, such as souvenirs, cold drinks, etc.

—o—

## Our Enlargement Campaign Emphasis

August has been designated for Mississippi B. T. U. as Enlargement Campaign Month. We are seeking to enlist every church in the state to put on an enlargement campaign either in July or August. We can do this with the cooperation of church leaders and we covet that cooperation. As a move in that direction we have several splendid young people who are serving as organizers. May I present several of them here: Miss Edna Earle Hutcherson, working in the eastern section of the state, Districts 8, 11, 12; Miss Lizzie McSween, serving in the southern section of the state, Districts 9, 10; Miss Christine Sanders, serving in north-central section, Districts 2, 3, 7; Mr. John Cook, serving in the north section, Districts 4, 5, 6; Rev. Owen Williams, serving in District 1; Rev. A. W. Talbert, serving in Rankin and Lincoln Counties; Rev. C. W. Thompson, serving in District 15. May we urge your cooperation with these. Theirs is but to serve, and together we

seek only to promote the cause of our Christ.

—o—

## District B. T. U. Convention PROGRAM

### Morning:

9:00—Assembly Period — Friend Greet Friend.

10:00—Meditation: Song, Prayer, Scripture.

10:15—President's Message: Be Ye Doers of the Word in Every Association.

10:30—Roll Call.

10:40—Forecast of Summer Activities.

11:00—Junior Memory Work Contest.

11:15—Missionary Message: Africa and Her People—Mrs. H. P. McCormick.

12:05—Appointment of Committees. Announcements.

12:15—Lunch.

### Afternoon:

1:15—Meditation: Song, Prayer, Scripture.

1:30—Intermediate Sword Drill Contest.

1:45—Senior Speaking Contest.

2:15—Talk: The B. A. U. Vital to Church Life.

2:25—Sectional Conferences: Leaders — Miss Lucy Carleton Wilds; Seniors and Adults, Mr. Auber J. Wilds; Intermediates, Mrs. O. M. Jones; Juniors, Mrs. H. P. McCormick.

3:30—General Conference on Church and Associational Training Union Work.

4:00—The Personality of Books—Mrs. O. M. Jones.

4:15—Missionary Message: Africa Needs Christ—Mr. H. P. McCormick.

4:45—Recognitions. Report of Committees.

5:00—Recreation.

6:00—Supper.

### Evening:

7:00—Meditation: Song, Prayer, Scripture.

7:25—Missionary Message: Africa's Response to the Gospel Message — Mr. H. P. McCormick.

8:15—Renewed Vows.

8:30—Adjournment.

—o—

## Important To Remember

The Convention begins in the morning this year. The opening hour is 9:30 A. M.

The host church will serve lunch and supper to all who come with sincere purpose of heart.

A registration fee of 25c is requested but not required. We want everyone who will to come. If you can, and will, pay the fee. This is our method of financing the program.

**Junior Memory Work Contest:** Each Junior Union is allowed to enter one boy and one girl. Memory verses found in Junior Quarterlies since July 1, 1936, will be used. Exact quotations required.

**Intermediate Memory Work Contest:** Each Intermediate Union may

enter a boy and a girl. Five types of drills will be used as last year.

**Senior Speaking Contest:** Each Senior Union is entitled to one representative. The general theme, "Be Ye Doers of the Word," must be used. Five minutes will be allowed each speaker.

**GUEST SPEAKERS:** It is our privilege of having Mr. and Mrs. H. P. McCormick, missionaries to Africa, with us this year. Some of us will remember them as they served in our conventions about eight years ago. We will also have Mrs. O. M. Jones of Jackson, Miss., manager of the Baptist Book Store, with us. Along with these will appear some of our own Mississippi leaders.

Make your plans to stay through the night session.

—BR—

Here is the way the states contributed to Foreign Missions last year: Virginia, \$171,581.21; North Carolina, \$112,689.79; Texas, \$111,422.42; South Carolina, \$81,803.96; Tennessee, \$76,870.15; Kentucky, \$74,770.10; Georgia, \$64,137.36; Missouri, \$41,945.83; Alabama, \$36,962.45; Oklahoma, \$33,761.04; Mississippi, \$32,108.82; Florida, \$30,918.37; Arkansas, \$26,100.46; Louisiana, \$25,187.37; Maryland, \$11,643.88; District of Columbia, \$8,352.55; Illinois, \$7,120.70; Arizona, \$651.56; Miscellaneous, \$8,056.71.

—BR—

**John Henry Pohlman** of St. Louis won the sophomore medal for declamation at Mississippi College at commencement. The freshman medal was won by Frank Campbell of Canton whose father writes the Sunday school lesson exposition for The Baptist Record.

—BR—

**Dr. J. W. Storer** says in the Religious Herald, writing about New Orleans: "More saloons and more drunken men and women in this city than I have seen since the Democrats kept their platform promise and repealed the Eighteenth Amendment. A drunken man is bad enough—but a drunken woman is beyond description. And who is responsible? Well, if members of Southern Baptist churches had kept their church covenant, it would not have been repealed. Think it over."

—BR—

This ought to be said, the New Orleans papers gave the widest publicity, both textual and pictorial, we have had for years. Some of the pictures were not very flattering, but it wasn't the photographer's fault. One brother was caught (candid camera) profile, with his mouth stretched open to his limit. An exponent of tithing, it looked as if he were teething!—J. W. Storer.

Rooms are being reserved at Hillman much more rapidly this spring than in recent years. More room deposits have already been received than were on hand two months later than this last year, although last year was the best since the depression began.

Those who are interested should act promptly.

**M. P. L. BERRY, President**

**HILLMAN COLLEGE**  
Clinton, Mississippi

**James W. Langley**, the last surviving Confederate veteran of Jackson, died May 31.

—BR—

**Rev. Lucien Pinnix** and **Miss Louise McMahon** were married recently at Batesville. The groom is an alumnus of Mississippi College and the Louisville Seminary, where he was a member of the Seminary quartet. He is now assistant pastor in one of the best churches in North Carolina. The bride is an alumna of Hillman College and attended the Training School in Louisville. The ceremony was performed by Dr. J. W. Lee. Their friends in Mississippi wish them bon voyage.

—BR—

Hitler is pronouncing curses on Stalin and everything Russian, and the pope is pronouncing curses on both Stalin and Hitler.

—BR—

The pope seems to have changed his mind about making a speech Tuesday in which it was supposed he would attack Hitler fore and aft. The real reason seems to be that Hitler had found favor with the pope by bombarding a defenseless Spanish town, while the reason given out from Rome was the pope's health.

—BR—

The foolishness of preaching is one thing and the foolishness of preachers is another. A fine example of the latter is the silly performer in Immanuel Temple, Los Angeles, who started out to preach 60 hours and quit at 21. The only people in his class are those who sat and listened to him.

—BR—

**Dr. Frederick E. Smith** of Greenville First Church is the commencement preacher for Mississippi Woman's College at Hattiesburg Sunday. The baccalaureate address on Monday will be by Chief Justice Sydney Smith of Jackson.

—BR—

Judge Sidney Mize of Gulfport delivered the baccalaureate address to the large graduating class of Mississippi College Monday evening at 5:30 before an immense throng of people seated on the campus before the classic chapel building. Judge Mize is an alumnus of Mississippi College and paid high tribute to his alma mater. He has been a successful practicing attorney on the coast since his graduation. He has not been an office seeking politician, but was recently honored by appointment to the post of Federal Judge of the Southern District of the state. He was happy in his approach to the subject and to the audience which delighted to honor one who has honored his alma mater.

## Syrup of Black-Draught Easily Given to Children

Thousands of mothers have found that fretful, ailing youngsters really like to be given Syrup of Black-Draught—and that they can rely on it to relieve children's constipation. It contains an extract of the same dependable, approved medicinal plant that gives the popular, old, well known, powdered Black-Draught its laxative action. The SYRUP, in this form so convenient to give children, helps to straighten out many little upsets due to faulty elimination. Sold in bottles containing 5 fluid ounces, price 50 cents.

**THE LELAND CONSOLIDATED SCHOOL**  
W. E. Bufkin, Superintendent

The Leland Consolidated School, drawing its support and its patronage from the town of Leland and 126 square miles of adjoining Delta farm land, was organized in 1919. The first board of trustees was composed of the late Mr. C. C. Dean as president, Mr. F. G. Marble, secretary, and Mr. W. T. Freeman. On succeeding boards Mr. W. T. Freeman was succeeded by Mr. Ben Walker. Mr. Dean was in turn succeeded by Mr. W. H. Grimes. The present board of trustees composed of Mr. W. H. Grimes, president, Mr. F. G. Marble, secretary, and Mr. John A. Collier has been serving since 1926. It should be a matter of interest to the readers of the Baptist Record that the full membership of the board of trustees of the Leland school since 1926 have also been members of the board of deacons of the Baptist church.

A continuity in office of these excellent citizens has made possible a policy of harmony and efficiency in handling the problems of the school. Early in the administration of the late Mr. James G. Chastain, Jr., who became superintendent of the Leland Consolidated School in 1922, the Leland High School became an accredited member of the Southern Association of Schools and Colleges. This membership has entitled its graduates to enter the various colleges and universities throughout the nation on presentation of a certificate of graduation from the Leland school. This standing has been maintained to the present time throughout depression years as well as good ones.

In the summer of 1933 Superintendent Mr. J. G. Chastain, Jr., was elected superintendent of the city schools of Jackson, Mississippi; and was succeeded by Mr. W. E. Bufkin, who was at that time assistant superintendent of the Jackson Public Schools. Mr. Bufkin has served in this capacity up to the present time.

The rapid growth of the population of the school district since 1933 made necessary the expansion of school buildings in order to take care of the growing school population. Taking advantage of the possibilities for adding new buildings under the Public Works Administration, the school board placed before the voters of the district in 1935 a bond issue for new buildings. This was passed by almost unanimous vote and early in the spring of 1937 there was completed an additional grammar school building and gymnasium-auditorium which together with recently acquired land totals in value \$140,000. The land, buildings and equipment now owned by the district would be conservatively valued at \$250,000.

The above physical equipment of the Leland Consolidated School now serves a total enrollment of about 750 children each year of which 300 are in the junior and senior high school grades. The program of studies offers ample opportunity to all students to secure the best courses to fit their needs. In choosing the 16 units required for graduation, each student has 32 units from

which to choose. These subjects are grouped into three possible courses, namely: College Preparatory, Vocational and Terminal. These courses are enriched by an excellent high school library consisting of 3,000 volumes.

The school is staffed by 25 exceptionally well trained teachers in addition to the superintendent and the teachers of special subjects such as band, piano, and dramatics. The efforts on the part of the school staff in serving the educational needs in the community were responsible for this school being selected as one of three in the state and one of 200 in the United States for special study by a national research organization in carrying on a cooperative study of high school standards.

The teachers of the Leland Consolidated School during the present session are: Miss Hattie Dickins, Grammar School principal; Miss Lucy Crosby, Miss Catherine Ross, Miss Sarah Eggleston, Miss Frances Eggleston, Miss Ida Kate Pack, Miss Eloise Sifford, Mrs. C. W. Mansker, Miss Eleanor Bright, Miss Helen Sawyer, Miss Margaret O'Quinn, Miss John Still, Miss Mildred Nobles, Mr. V. L. Bigham, Miss Margaret Armstrong, Miss Elizabeth Reynolds, Miss Elizabeth Parker, Mr. Carlisle Crawford, Mrs. Watson, Mr. Gordon Sprott, Miss Alleyne Coker, Mr. T. M. Waller, Mr. Roy H. Sheffield, Miss Anne Carothers, High School principal, Mr. W. E. Bufkin, superintendent.

All of the above teachers have taken an active part in the social, civic and religious affairs of the community. Miss Hattie Dickins and Miss Anne Carothers have each worked in the school system during the past 15 years. Next to the influence of Leland churches the Leland Consolidated school has been one of the greatest forces in the progress of the city of Leland.

BR  
DELTA EXPERIMENT STATION  
Mrs. Thomas Moore

The Delta Experiment Station of Stoneville, Miss., situated about one and one-half miles from Leland is a point of interest to all visitors. Here the government, both state and federal, rallies its forces to assist man in his modern struggle with nature. Here in field and laboratory seed are developed, tested, and perfected. Various methods of cultivation and fertilization are tried. The results of all these tests are free to all those who seek information as to how they may improve agricultural crops.

The Experiment Station proper is located on the banks of Deer Creek. About 150 people live and work here. There is no town, but the large and handsome office building, numerous residences, and surrounding grounds are grouped so as to give the impression of a lovely village. Tall trees and shrubs, climbing roses and flower beds, and spacious lawns add much to the attractiveness of the Station.

The Experiment Station was established by the State Legislature in 1904, under the direction of H. E. Savelly. Since then there have been three directors, and the project has grown to enormous proportions.

It is the largest experiment station in the world, its boundaries embracing about 3,700 acres of fertile Delta land which are used in the tests. W. E. Ayres, for seventeen years the director of the Delta Experiment Station has been a driving force in the expansion of this great project. It was due partly to his untiring efforts that the great federal gin experiments were brought to Stoneville in 1930.

It is impossible to tell all, or even part, of the work that is being carried on here. The wearisome, accurate work of the scientist and experimentor, involving years of careful and tedious labor goes on in all departments—the projects include cotton, corn, hay, cover crops, fruits, vegetables, and even shrubs and flowers. The tests deal, too, with breeding of seed, cross breeding of plants, cultivation methods, harvesting, insect control, soil conservation, ginning and grading cotton, and many, many others.

Under Mr. Ayres the Station is run like any highly efficient plantation. The working hours are "sun-up to sun-down" for all except office help. The work is exactly like any other farm work, except that each task is directed by keen minds with a definite purpose in view. Leland is proud of the Delta Experiment Station. Mississippians, yes, Americans in general, should be proud of this great Experiment Station and the work it is doing.

BR

A youngster in a very private school was asked to define a common denominator. "If it's common," said the child, "mother wouldn't want to know about it."

**IN MEMORY OF MRS. LILLIAN RENFROW**

We desire to pay tribute to the life of this Christian woman who was the president of the T. E. L. Class of Forty-First Avenue Baptist Church, Meridian. We have never seen a more loyal, consecrated, interested worker for the Lord. After her health was such she could not attend Sunday school, she planned and kept up with the work at home, and wrote a loving letter to her class every Sunday.

"Whatsoever thy hand findeth to do, do it with thy might," seemed to be the rule of her life.

She was a real missionary and planned the stewardship programs for the W. M. S. of her church.

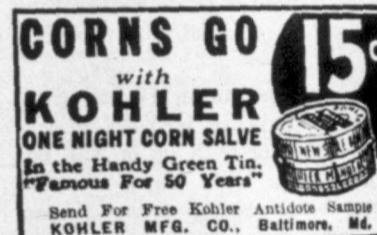
Oh, friends and loved ones, grieve not for her! She is happy and at rest for "Blessed are the dead which die in the Lord; they rest from their labors, and their works do follow them."

Mrs. Maude Red,  
Mrs. J. L. Boyd,  
Mrs. W. S. Meyers,  
Committee.

BR

Teacher: "Robert, who were the Pharisees?"

Robby: "The Pharisees were people who fasted in public and in secret devoured widows' houses."



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1001

Thursday, June 3, 1937

**CIVIC AND  
GANIZATION**

Leland is a self in actively and civic orga in the co little city l presssed with ness. It is fille ers and town boost because definitely beli "got somethin

On driving immediately n very active Ga and gardens t of the individ group, led by J. D. Winter and cleanliness profusion of i the neatly tri Creek, and the ways 61 and 8 thought and e club. The L House recent latest project Garden Club.

Leland shov good work dor There is a b operation ma for their mu Junior Auxili old, has thir themselves in pically to the dren of our to summary of shows that were given f treatments in that were he were given de portation was of these chil minor operati Forty children cial attention and clothing Gilbreath Neil of this club a vice-president

The Eastern Order are a c spiration and munity. The work was the to the Old L Masonic Orph

Well develop indicates that are bases on This is partly work of the M in its lovely nally at Eas

Leland is Business and Club which is ganization. M formerl Miss only our local very efficien state presiden was co-hostes State Convent worthwhile piing done by tional guidanc carry on in local high sc

The Rotary as its presid business, civi fairs: Mr. C. the Baptist

## CIVIC AND FRATERNAL ORGANIZATIONS OF LELAND

Leland is a town that prides itself in actively worthwhile fraternal and civic organizations. One cannot be in the corporate limits of the little city long before being impressed with its alert aggressiveness. It is filled with live-wire workers and town boosters. The boosters boast because of one fact—they definitely believe that Leland has "got something."

On driving through Leland one immediately notices the work of our very active Garden Club. The yards and gardens tell of the enthusiasm of the individual members of this group, led by its president, Mrs. J. D. Winter. The beautification and cleanliness of our streets, the profusion of flowers and shrubs on the neatly trimmed banks of Deer Creek, and the planting on Highways 61 and 82 testify to the time, thought and effort expended by this club. The beautiful Community House recently completed is the latest project completed by the Garden Club.

Leland shows, too, the results of good work done by other local clubs. There is a beautiful spirit of cooperation manifested by them all for their mutual attainment. The Junior Auxiliary, only two years old, has thirty members who give themselves in unselfish service especially to the underprivileged children of our town and community. A summary of their work last year shows that ninety-eight children were given free examinations and treatments in twenty-five clinics that were held. Fifty-two children were given dental attention. Transportation was given to seventy-five of these children and twenty-one minor operations were performed. Forty children have been given special attention and furnished food and clothing in their homes. Mrs. Gilbreath Neill is the president-elect of this club and Mrs. B. S. Milam, vice-president-elect.

The Eastern Star and the Masonic Order are a constant source of inspiration and uplift to the community. Their most outstanding work was their liberal contribution to the Old Ladies' Home and the Masonic Orphanage.

Well developed and trained talent indicates that culture and refinement are bases on which Leland is built. This is partly expressed through the work of the MacDowell Music Club in its lovely contatas rendered annually at Easter and Christmas.

Leland is justly proud of the Business and Professional Women's Club which is a most aggressive organization. Mrs. Edgar Thompson, formerly Miss Lucia McRaven is not

only our local president, but is the very efficient and widely-known state president. The club recently was co-hostess in entertaining the State Convention. Perhaps the most worthwhile piece of work that is being done by this club is the vocational guidance program that they carry on in connection with the local high school.

The Rotary Club of our city has as its president a leader of the business, civic, and religious affairs: Mr. C. O. Dean, a deacon in the Baptist Church, and president

of the Bank of Leland. Each year the Rotary Club has a long list of activities faithfully performed for the upbuilding of our town. Their last report shows something of the things they do:

20 baskets delivered to poor  
\$100.00 donated to cripples  
4 boys sent to Camp Ki-y  
Sponsored Boy Scouts and Scout drives

3 boys sent to Scout Jamboree in Washington.

The youngest organization of which Leland is proud, is the Junior Chamber of Commerce. Its membership includes the young business men of our city who are interested in promoting the industrial development of the community. They do a good work too in promoting recreational activities among the citizenship. The president of the club is Lee T. Cossar.

Through the effective working together of these organizations in their respective activities, there is a constant promotion of human welfare, civic pride, business development, and a general state of well-being. Since this is true, it is little wonder that Leland has selected for her slogan:

"Peaceful, Progressive, and Prosperous."

—BR—

## A HOSPITAL EXPERIENCE

—O—

Being a thorough believer in the doctrine that we should give credit where credit is due, I wish to say just a few words of commendation for "Our Own Mississippi Baptist Hospital."

The Psalmist said, "O taste and see that the Lord is good," Psalms 34:8, and some one has well said, "The proof of the pudding is in the eating." We feel that we put the Baptist Hospital to such test and found it very good indeed.

On April 16, 1937, Mrs. Byrd underwent a very serious operation. The surgeon skillfully did the work. Surely God's hand was guiding his hand.

In those anxious days that followed, Mrs. Gilfoyle and her fine staff of willing workers, did all that could be asked of any hospital, for Mrs. Byrd's wellbeing and the surgeon—bless his heart—gave of the best he knew, and the Lord saw fit to bless those efforts, so we now are glad to report that Mrs. Byrd is well on the way to complete recovery. We give praise to the Lord, recognizing that He works through human agencies to accomplish His purpose, and truly we believe the Baptist Hospital to be a good hospital.

To any one in need of hospitalization who would appreciate a deeply sympathetic Christian atmosphere plus the best that medical science has to offer, we gladly commend the Mississippi Baptist Hospital, Jackson, Miss., with the challenge to "taste and see that it is good."

With deep appreciation and affection for Mrs. Gilfoyle, the surgeon and every doctor and nurse that make up our Baptist Hospital staff, I am

Fraternally,  
Henry L. Byrd, Pastor  
Calvary Baptist Church,  
Greenwood, Miss.



ABOUT PASTOR BOOKTER

—O—

For nearly seven years it has been my privilege to work with brother Bookter, in the Tangipahoa Association, and I have found him to be a fine aggressive, consecrated servant of the Lord.

During the years of his pastorate at Ponchatoula, \$22,415.02 for local expenses and the program was raised and the membership increased from 363 to 613. The church had a debt of \$11,012.00 which they paid, and put a new asbestos slate roof on the building and left same without one penny against it.

At the time brother Bookter left Ponchatoula he was a member of the Executive Board from Tangipahoa Association, clerk of the association, and secretary of the East Side Bible Conference, and a member of a committee of fifteen to advance the campaign of the greater Louisiana College.

I commend brother Bookter to the Mississippi brotherhood, as a brother beloved. A faithful consecrated, energetic servant of the Lord.

Sam R. Gordon

—BR—

## SUNDAY SCHOOL LESSON

—O—

(Continued from page 10) in a big place. Perhaps it is not so difficult to be humble in a dungeon, to be lowly minded in a lowly place. (I know it is easy for some people to be low-minded,—low-minded in a low place or a high). But to be lowly minded and to walk humbly before God may be another thing in a lofty place. "That man got a big place and it made a fool of him." That is another way of saying, "God thrust that man into a big place, and the man was blind and could not see that it was God who hoisted him up."

Your danger and mine is not that God will keep us in places too small for us, but that we shall not be big enough for the places with which He honors us. They have printed a story of a time when the Sultan of Turkey had a toothache in the absence of his dentist. A poor dentist was found, who relieved the Sultan, and was immediately rewarded with a peerage, a palace, and a princely income. The poor chap became un-

balanced and tried to shoot an admiral. He was thrust back into his humble shop where he pulled teeth at two-bits apiece for the remainder of his life. The same thing occurs over and over again, even among preachers. A lofty place craves wary walking in humbleness of heart before God. Let our Lord through Joseph teach us this lesson.

—BR—  
WESSON

On Sunday, May 23, 1937, Wesson Baptist Church observed Cradle Roll Day. The appropriate and instructive program rendered made the church to realize the extensiveness and efficiency of the work that has been done since the department was organized about a year ago. Mrs. E. C. Buckley is the capable and faithful superintendent. Her assistants, or visitors, are Mesdames Roy Smith, W. H. Smith, and Lamar Smith.

The week of May 24-28 has been B. T. U. study course week. The study course has been a great success in every way. Mrs. J. W. Lowry taught the Adults the book, Working Together in a Spiritual Democracy; Rev. A. W. Talbert, of Jackson, taught the Seniors Southern Baptists in World Service; Mrs. W. C. Morgan, the Intermediates, Witnessing for Christ; Miss Bessie Ruth Murray of Jackson, the Juniors, Bible Heroes. The training school closed with a general social depicting an old-fashioned "destrict" school. We are most grateful to brother Talbert and Miss Murray, who came from Jackson each evening. We were very happy to see brother Clifton Tate and Mrs. Tate when they came with our Jackson workers one evening. Mrs. Tate is a sister of the writer.

Yours sincerely,  
Mark Lowry, Pastor  
Wesson Baptist Church.

—BR—  
"Did you say the man was shot in the woods, doctor?"

"No, I said he was shot in the lumbar region."

—BR—  
Cook: "Did they say anything  
New Maid: "No, but I noticed them  
New Mail: "No, but I noticed them  
praying before they started eating."

—BR—  
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**BAPTISTS IN EUROPE:  
TROUBLE IN RUMANIA**  
By Dr. J. H. Rushbrooke  
General Secretary  
Baptist World Alliance

**Rumania: A Serious Situation.**

The Baptist World Alliance learns that the Ministry of Cults in Rumania has issued a decree dated April 17th regarding the organization and activity of various religious bodies in the land. Some minor groups are forbidden to function and even to exist. In regard to Baptists, the decree is in certain respects vaguely worded; but the general effect is clear. It will hamper their activity in every direction, and will expose them to continuous arbitrary interference on the part of the civil authorities. There is no sign of any move towards the fulfillment of the government's promise to grant to the Baptists throughout the whole of Rumania the status of a recognized confession. The document is entirely reactionary, and both in tone and substance inconsistent with the principle of religious freedom.

The Rumanian situation is being closely studied, and it will call for definite judgment by the Baptists of the world in the near future. It is intolerable that Baptists who through all their history have stood for religious freedom not only for themselves but for all others, and who now form the largest Free Church fellowship in the world, should be subject to such restrictions and persecutions as ever since the Great War they have had to endure in Rumania.

**Another Centennial Celebration in Germany.**

I have received from Berlin a very finely printed and illustrated book of 104 pages prepared in celebration of the hundredth anniversary of the founding of the first Baptist church in Berlin, Schmidstrasse 17. For the editorship and about four-fifths of the matter, the Rev. J. Rockel is responsible. The story of the church is excellently told. Special articles by the Rev. F. Rockschies, the senior pastor, and Dr. F. W. Simoleit, who himself in earlier years was pastor, add to the worth of the book. Dr. Simoleit's article deals with Gottfried Wilhelm Lehmann, one of the great trio of German pioneers nicknamed the "Clover-leaf" (Kleeblatt). (The "Clover-leaf" included Oncken, Lehmann, and Kobner.) The First Church in Berlin finds itself after a century still among the strongest in the land. Its honored pastor, Mr. Rockschies, is president of the German Union. The book reveals the impressive variety of Christian activity associated both in the past and the present with the mother church in the German capital. I am using the opportunity of the centennial gatherings to send a message of congratulation and goodwill on behalf of the Baptist World Alliance.

**Presiding Officers of British Baptists 1937-38.**

The annual assembly of the British Baptist Union and the Baptist Missionary Society has been held at Manchester and closed on the 29th of April. The occasion has been marked as usual by the entry upon office of a new president of

the Union and a new chairman of the B. M. S. The president, Mr. H. L. Taylor of Bristol, has become one of the best-known Baptist personalities in Britain. His address from the chair on "Authority through Experience," and his effective leadership of the assembly, have fully justified his election. The incoming chairman of the Baptist Missionary Society happens to be myself! I need not say that I value very highly this latest token of the confidence of my brethren. They called me some years ago to the presidency of the Union, and they have filled my cup of thankfulness to the brim by calling me now to the chair of the Missionary Society. I have no spare time, but will do what I can to serve.

**Other Newly-Elected Officers in Britain.**

The expected happened at Manchester when the Rev. F. J. H. Humphrey, D. S. O., was elected to the vice-presidency of the Union. The vice-president succeeds to the presidency in the following year. Mr. Humphrey is a preacher of remarkable power. During the war he rendered outstanding services as a chaplain. He is now minister of the important church of Haven Green, Ealing, a western suburb of London. It would appear that there is a tendency in the British Union to choose ministers and laymen alternately for the presidency. Mr. Taylor was preceded by a minister, Dr. Henry Townsend, principal of the Manchester Baptist College, whose year of office has left its mark for good on the life of the churches.

The Baptist Mission Society has chosen as its vice-chairman, i. e. as my successor in the chair, the Rev. Gilbert Laws of Norwich. Mr. Laws needs no introduction or commendation. He is a well-known figure at international conferences and a fine speaker and preacher. He has served with general acceptance in the office of president of the Union.

**An Indefatigable Baptist Layman.**

An outstanding English layman, Mr. R. Wilson-Black, J. P., is rendering remarkable service as Chief Commissioner of the Forward Movement—the scheme through which the British Baptist Union hopes to raise to £1,000,000 the total outlay of its churches for new buildings and extensions during the ten years 1931-1941. Mr. Black's optimistic report of progress cheered the Assembly. He is not only Chief Commissioner for this movement but servant and leader in a multitude of good causes. He is the president of the United Kingdom Alliance, the most influential temperance organization in the land, and treasurer of the National Free Church Council. He is a lay-preacher, and a powerful platform speaker, enthusiastically evangelical and Baptist in his outlook.

BR

Bowen Causey Dees of Clinton, because of having made the highest grades in his class, was at the Mississippi College commencement given the Hillman Brough Memorial award for scholarship. Mr. Dees has been given a scholarship in engineering in the University of New York.

**CONVENTION SIDELIGHTS**

—o—

**Heard:**

"No evangelism is complete until the evangelized become evangelists."—R. Q. Leavell.

"I did not pass from one church to another but to Christ, nor to fight the Catholic church but to live Christ."—J. F. Plainfield.

Brother Calloway of Atlanta said, "An old saying is, 'Trust the Lord and tell the people.' You trust and I'll tell about the work of the Home Board."

Voice in rear, "You'll have to do it louder."

Speaking of the great address by R. Q. Leavell (a Mississippian), Dr. J. B. Lawrence said, "I heard B. H. Carroll on this subject. It was the greatest address on the subject I had ever heard up to then and since. This equals it."

Referring to the numerous alumnae and club breakfasts announced, Dr. L. J. Bristow said, "After all those breakfasts you will want to know the way to the Baptist Hospital."

There are three classes of arguments for infant baptism:

1. Those mentioning baptism and not infants.
2. Those that mention infants and not baptism.
3. Those that mention neither.

Taking a drink of water, "You Baptists like lots of water. I suppose that's why it is raining outside. We always try to be accommodating in New Orleans."—Hon. Jesse S. Kay, speaking for the mayor of New Orleans.

This audience looks like a Baptist crowd—some of the women sing and less of the men.—Inman Johnson.

**Impressions**

Missionary Hancock spoke on Indian missionary work. He and his wife are full-blooded Indians. His wife sang. Here was an example of what the gospel will do for the Indians (or any one else).

The report on Baptist papers came on the first day and at a good hour but was allotted only fifteen minutes. Our Baptist papers are too important and influential to be so lightly considered. They are more important when some plan or program needs propaganda.

For once, the welcome addresses and the response were true to the subject. We recall many that discussed nearly everything except the subject assigned.

The newspapers were far more generous with their space and covered the Convention in a much better way than was the case in St. Louis.

One hotel explained the slow dining room service by the fact that they didn't know the Baptists were so numerous.

One newspaper paid the Baptists a compliment. It said, "Unlike some recent conventions, no extra bartenders will be needed. The hotels and restaurants will profit but not the saloons."

How earnest and faithful are our missionaries. As an example, Missionary Nelson of Brazil, aged 73, has been in service for 45 years. The doctors advise against his return. His plea is to be allowed to complete 50 years in harness.

A new definition of our denomination's debt—Mission work on the installment plan.

**Mississippi Committeemen**

W. M. U. work: Mrs. Ned Rice, Charleston; Baptist History: P. I. Lipsey, Clinton; W. T. Lowrey, Clinton; Foreign Mission Board: J. D. Franks, Columbus; Home Mission Board: W. A. Hewitt, Jackson; Sunday School Board, B. Locke Davis, Brookhaven; Relief and Annuity Board: J. W. Mayfield, McComb; Trustee, Southern Baptist Theological Seminary: E. H. Westmoreland, Leland; Trustee, Southwestern Theological Seminary: J. E. Byrd, Mt. Olive; Trustee, Baptist Bible Institute: P. I. Lipsey, Clinton; Education Commission, C. D. Johnson, Blue Mountain; Hospital Commission: F. M. Purser, Oxford; Social Service Commission: D. L. Sturgis, Tunica; Executive Committee: H. M. King, Jackson; Baptist papers: A. L. Goodrich, Clinton.

BR

The editor of the Biblical Recorder who writes "Current Topics" doesn't fail to pay his respects (?) to Rev. Chas. J. Bell, Jr., of Alabama, a graduate of Brown University, who offered a series of resolutions in the Convention in New Orleans on social questions. We just can't help being glad that the brethren have a friendly scrap every now and then about things on which they do not yet see eye to eye. There is plenty of room for difference of opinion in the present state of undevelopment and half development, as to what subjects are suitable for discussion and resolutions in a Baptist Convention, and what is the proper attitude to take on these subjects. Some may be able to see sooner and further than others, and so have already settled in their minds the proper position in these matters, but to many time will be necessary and further agitation helpful before they can settle as to what is right. It is practically certain that a lot of foolish things will be said while the discussion is going on. But we generally come out at the right place by the help of the Lord. Shall we talk about the tenant question, the economic question, the competitive system, etc., etc. Well the discussion will probably go on. Let us hope and pray that some good may come of it, and as little harm as may be.

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